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VOLUME XXIII-A.

SIALKOT DISTRICT

WITH MAPS.

1920.

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CHAPTER I.—Descriptive.

SECTION A.—PHYSICAL ASPECTS.

THE City of Siálkot, which has given its name to the district, Name. is believed by the Brahmans to have been founded by one Raja Sul or Sálá, the uncle of the Pandhavas, whose heroic deeds are recorded in the Mahábhárata. After his death, some 5,000 years ago, there is a tradition that the dynasty continued for some 1,500 years and then the country was flooded and remained one vast uninhabited region for 1,000 years. The popular belief is that it was re-founded in the reign of Vikramaditya of Ujjain by Rájá Sáliváhan or Sálbán, who built the fort and city and gave the place its present name : he was of Sía caste, mention of which is found to this day, and it is believed that the word means the fort of Sálbán or Sía. Legend also says that Sáliváhan had two sons : one, Púran by name, was killed by the instrumentality of a wicked step-mother, and thrown into a well, still the resort of pilgrims, near Siálkot ; the other, Rasálu, the great mythical hero of Punjab folk tales, is said to have reigned at Siálkot. Towards the end of his reign Rasálu became involved in wars with Rájá Húdi, popularly stated to have been a Gakkhar chieftain. Being worsted in battle, Rasálu, as the price of peace, was forced to give his daughter in marriage to his conqueror, who gave the territory he had conquered to Rasálu's adopted son. According to a further legend related to Mr. Prinsep :—

" After the death of Rájá Rasálu, the country is said to have fallen under the curse of Púran (brother of Rasálu, who had become a *faqir*) for 300 years lying totally devastated from famine and incessant plunder."

It has recently been suggested that Siálkot is the site of the ancient town of Sákala or Ságal.

The area of the district at the last settlement of 1913-14, Area. was 1,962 square miles, but since then 193 square miles have been transferred to Gujranwala district, and another 216 square miles will shortly be taken away and added to the Sheikhupura district, leaving 1,553 square miles as the future area of Siálkot.

The district is in the Lahore Division and lies between north Boundaries. latitudes 31° 43′ and 33° 52′, and east longitudes 74° 14′ and 75° 3′. It is bounded on the north by Gujrat district and Jammu

Boundaries.

State; on the east by Gurdaspur district; on the south by Amritsar district; and on the west by Sheikhupura and Gujranwala districts The tract is irregular in shape, with a length of 62 miles and a breadth of 46, lying in the Rechna Doab, between the Chenab river on the north and the Ravi on the south, and is submontane in character. A fine view is obtained at Siálkot of the Pir Panjál range of the Himalayas lying on the north and north-east.

General configuration.

The general aspect of the district is a plain sloping down from the uplands at the base of the Himalayas to the level country to the south-west, and the general attitude is 800 feet above sea-level.

Bounded on the north by the Chenab and on the south by the Ravi, the district is fringed on either side by a line of fresh alluvial soil, above which rise the low banks that form the limits of the river beds. At an average distance of 15 miles from the Ravi, another stream, the Degh, which rises in the Jammu hills, traverses this district and passes on into the district of Sheikhupura. This, too, has upon either bank a fringe of low alluvial soil. With the exceptions thus noted, the district is practically a level plain throughout. Its north-eastern boundary is 20 miles distant from the outer line of the Himalayas, but the foot-hills stop short of the district and its surface is a level plain broken only by the rivers Chenab and Ravi, by the Aik and Degh streams and a few *nálás* that are little more than drainage channels. The general slope as indicated by the lines of drainage is from north-east to south-west.

The north of the district is occupied by the Bajwát which might be described as an inland delta of the river Chenab, traversed by a network of streams which take out of one branch of the river on the north and fall into another branch on the south. The northern branch is joined by the Malkháni Táwi in the north-west of the Bajwát and the southern branch by the Jammu Táwi at its south-eastern corner.

Except in times of flood the Bajwát streams are limpid and have pebbly beds and add to the charm of this green well-wooded tract which forms a welcome relief to the brown monotony of the rest of the district.

The Bajwát and the riverains of the Chenab, Degh and Ravi are the most distinctive regions of the district. Elsewhere there are differences in the soil which is generally light and somewhat sandy in the north, fertile and of good average consistency in the centre, stiff and slightly sour in the south

General configuration.

There are also differences in the water level and consequently in facilities for well-irrigation. But generally the physical aspect of the district presents little variety. It is fertile and its congested population ensures that almost every available acre is brought under the plough. Although the supply of timber is barely sufficient, it cannot be said that trees are scarce, and there are few parts where one can get an uninterrupted view for any considerable distance.

River system.

The district is watered on two sides by two of the great rivers of the Province, the Ravi and the Chenab, which draw their supplies from the snows of the central ranges of the Himalayas. It also receives from the lower hills numerous smaller streams, which practically depend on the rainfall, and may be counted upon during the rainy months for a supply, more or less copious, and more or less intermittent, according to the season. Some of these, notably the Aik and the Degh, while destructive in the higher tracts, which slope rapidly to the south, are of utmost value as fertilising agents in the southern parts of the district.

The Chenab.

The Chenab breaks out from a rocky gorge in the hills six miles to the north of the Bajwát tract and flows on in two main branches, one going due south till it is joined by the Jammu Táwi at Beni Sang where the joint stream turns west : the other flowing westwards just outside the boundary of the district which it enters at Kaliál and then flows south-west to join the former branch at Sikka. Twenty-five years ago the eastern branch was the main one, but a barrage of stones was formed across its mouth opposite Akhnur and the main river was diverted to the branch known in this district as the Khano Bhau. The barrage at Akhnur is said to be the result of a big flood. It reduced the eastern branch to a trickle in winter and deprived the Bajwát streams of most of their supply, with the result that the water-courses which the people have excavated to irrigate their lands only flow when the river is in flood. There has been some compensation to the district, however, in the fact that the deposits left by the old Chenab in its course from Beni Sang have improved. The Jammu Táwi carries a fertile silt and as its waters now prevail in this reach the character of the deposit is less sandy than formerly. The effect of the barrage at Akhnur may be judged by the change in the depth of the old Chenab. Twenty-five years ago it was seldom less than 15 feet at any season : now it is fordable at several places during winter. On the other hand the Khano Bhau cannot be crossed except in boats. There are ferries at Pul Bajwan, Chak Khoja, Beli Gangwal, Kuri, Khánu Bháu, Mari, Kuluwál, Bhakriáli and

Other lines of drainage.

wherever possible, by the zamindars who erect *jhallárs*, or Persian wheels, on their banks.

Marshes.

There is no piece of water in the district which could be called a lake, but numerous marshy depressions, locally known as *chhambhs*, occur in many parts. These are fed by rain, surface drainage, and the small streams, which are a feature of the northern part of the district. They are of considerable value as reservoirs for purposes of irrigation, and many of them have had their capacity considerably increased by artificial embankments. In such cases the water is made available for irrigation by means of ducts. In other cases a simpler process is followed, of baling water from them to the level of the fields in closely-woven baskets. It was believed by Mr. Prinsep that, under encouragement from the District authorities, much might be done to improve and extend the means of irrigation thus provided. Nothing was done, however, till 1888-89, when the general question of these *chhambhs*, and the channels leading to and from them, was taken up by Lieutenant-Colonel Montgomery, the Deputy Commissioner, and for the next five years the whole irrigation system depending on them was thoroughly overhauled. Since then several of the reservoirs have silted up and dams have fallen into disrepair. Colonel Montgomery's most ambitious schemes have suffered from the rivalry of the canal. The Jiwan Goraya cut from the Degh has been diverted into the Ravi to save the canal banks from its onset, and the whole system of irrigation which depended on that cut has been superseded by the Raya Branch. Similarly the usefulness of the Satrah Bund has been greatly curtailed because the canal has usurped its place in several villages. This bund dates from the time of the Moghal emperors. Almost all the *chhambhs* dry up before the winter rains begin and again at the beginning of the hot weather. Generally speaking, cultivation of the area recognised as belonging to the reservoirs themselves is forbidden. All natural products, such as *nilophar* (*nymphœa lotus*) and *khas* grass (*Cymbopogon aromaticus*) are the property of the border villages. The principal marshes in the district, with the approximate area under each in acres, are as follows:—

Tahsil.	Name.	Area in acres.
ZAFARWÁL.	Manjke	555
RAYA.	Arúd Afghan	154
	Kulla Mandhiála	73

Marshes.

Tahsil.	Name	Area in acres.
PASRUR	Satrah	1,309
	Patla	110
	Thatha Milkhi	125
	Sáloke Dandián	232
	Dharang	167
	Kassowála	172
	Budha Goráya	70
	Lala	70
	Thatta Gulab Singh	109
	Bhopar	105
SIALKOT.	Gurhí	51
	Suragpur	131
	Richhara	91
DASKA.	Luhrike (Wadda)	147
	Khakkhi	697
	Dharmkot	136
	Marhana	238
	Daska	592
	Kotli Kewal Ram	149
	Bhola Musa	211
	Uddowar	129
	Pand ri	94
	Guja ke	74
	Talwandi Muse Khan	222
	Othian	165

Old canals.

There are in many parts of the district traces and traditions of ancient canals long since fallen into disuse. Mr. E. Prinsep, who conducted the two first settlements of Siálkot, was of opinion that most, if not all, of these were capable of restoration. His remarks on the subject in the report of the first regular settlement are as follows :—

"The most noticeable is a cut that was made by Ali Mardán Khán, 250 year ago, to bring the waters of the Taví to the Imperial Gardens at Shahdráh. It is said to have joined the Palkhú at Nandpúr. There are traces of it at Kotlí-Lohárán, Zahúra, and Banút, so that it must have been nearly 20 miles in length. The people assure me that it was a successful undertaking, that it flowed the whole year round, was used for irrigation, and is quite capable of restoration. During Akbar's reign, another cut was made by one Maulvi Ghulám Mustáfa from the Aik, above Siálkot, for the purpose of watering the gardens and tanks of Miánpúra. Again, one Sheikh Raza of Ghúna made an attempt to supply the *chhamb* of Partánwáli by a cut from the Aik, opposite Malochhit, which, not proving successful, induced Sardár Shám Singh to make a similar attempt for the same purpose at Dhesián, a little higher up, which did answer for a time. Traces of it are said to be still visible. So also to Dárá Shikoh, the brother of Alamgír, is attributed the construction of a canal to bring the water of the Degh through the centre of the high tracts in the vicinity of Pasrúr ; traces of which, in the form of old

Old canals.

tanks and aqueducts, are still apparent. A proposal to restore the Alí Mardán Canal was lately made, and Government ordered a survey and called for a report. The head of the canal lay in Jammú territory, and there were other difficulties to be met. The result was that the project was abandoned."

The only other old work of this kind is in the north of Raya tahsil. About fifty years ago, the zamindars made a deep cutting from the large depression or *dhab* at the village of Dode in Gurdáspur as far as the villages of Ishar Mahádeo and Hussan Hussain in this district. But the channel soon silted up, and the people have never been ready to incur the annual expenditure necessary for keeping it clear.

Geology.

The district consists of an alluvial plain and no rock formations have been found. The composition of the soil is discussed in Chapter II, section A. A little *kankar* is still found near cantonments, but it is mostly worked out.

Botany.

There is no book on the botany of the district to which reference can be made. The wild flora are similar to those of the plains with an admixture of plants of the lower hills in the Bajwát and near the Jammu border generally. A description of the trees, shrubs, and weeds commonly found in the district is given under the heading of Forests in Chapter II, Section C, where their economic value is discussed. Generally speaking, the district is well wooded owing largely to the avenues kept up by the District Board, but the intensive cultivation of the tract militates against the existence of wild life in any form.

Fauna.

Of wild animal life there is very little in the district and what little exists is practically confined to the portions of the Bajwát that border on the Jammu State and to the Ravi riverain. In these two tracts jackals, foxes, wild-cat, hares, pig, *nilgai*, wild cattle and wolves are occasionally found. Much damage to crops is suffered by villages on the Jammu border owing to the incursions of wild cattle and other animals which find asylum in the State rakhs, and the unfortunate zamindars make night hideous with the din they produce in order to scare away the destroyers of their harvest. Away from the riverain of the Chenab and Ravi even the jackal is rarely to be found, but a few hares lead a precarious existence around cantonments, and in the *kalar* tracts of Daska, Pasrúr and Raya there are a few black-buck.

Birds.

The *kulan* (*kuni* or corn crane) is found all over the district in the cold weather. Geese, both grey and barred, frequent the rivers and the *chhambhs*, when the latter are full after heavy rain. All the well-known varieties of mallard, duck and teal, with the ubiquitous Brahmini, are also found on the rivers

Birds.

and *chhambs*, and plovers are common. Snipe are found wherever a *jhil* exists. Partridges, especially black partridges, are met with along the Ravi and part of the Chenab riverain. Sand-grouse are comparatively rare, but a few birds may be found in the sandy tracts in the north-west of the Daska tahsil, near Sankhatra in Zafarwál and in the *kalar* lands in the south-west of the Raya tahsil. In the latter region the Imperial sand-grouse is occasionally to be obtained. Florican are still more rare, though there are a few in the *Kalar* of Pasrúr. Quail abound in the fields everywhere when the harvest is ripening. Of wild pigeon the blue-rock is common almost everywhere and the green pigeon (or *harial*) is found along the roads of Pasrúr and Raya.

Other representatives of the feathered tribe are as follows: Ring and turtle doves, black or royal, white and grey curlew; starling, raven, crow, vulture, pelican, bottle bird, tailor bird, honey bird, nightingale, jay, hoopoe, woodpecker, kingfisher, adjutant, kite, hawks (varieties), falcons (varieties), owls (varieties), swallow, common sparrow, parrots, maina, robin, bull finch, lark, babblers and magpie. There are also the squirrel, flying fox, bat, hedgehog, mongoose, rat and muskrat. There are various sorts of lizards, frogs, snakes, toads, centipedes, scorpions; and of insect life a great variety, especially during the rainy months, moths, butterflies, beetles crickets and grasshoppers, bees, wasps and hornets. The large black ant, and the small red and black ant, also the destructive little white termite, are in great abundance.

Fishing.

There is little fishing on the Ravi; but there are professional fishermen all along the Chenab and in some villages traversed by the Degh. Fishing is common in Bajwát, and in more than one village in that tract, the Jamwál owners leave everything connected with the land to their tenants of lower caste, and make a precarious living by fishing, which being a form of sport is not unworthy of a gentleman. The best spots for sport are a few streams in the extreme north of Bajwát and the place known as Beni Sáng, a little below the junction of the Jammu Táwí with the Chenab. But sport is to be had all along the river, and there is good fishing all the way up the Malkhani Táwi. The names of the fish most commonly taken in the Chenab, Degh and Aik are:—*ráhu, tengra, mahásir, damtra, sangára* or *sing, daula, cháhal jamh pandal kingar, gargoj, malli, chilwa, gulgul, kihár, marákhi, pattár, saol, changa and toti.* The fish most liked by the people as food are the *mahásir, ráhu, sangara*, and *dambrá*. Professional fishermen in fishing use the net (*jál*), or the fish-basket (*khuancha*).

Snakes.

Of the poisonous snakes, the most numerous are the *karait* or *sangchúr* (*Bungarus cœrulus*) and the viper, or *karundia* (*Echis carinata*). The others which are less commonly met with are the *katota*, *dudia*, *phaniar* and the *chhimba*. The tracts most infested by snakes are the south of Daska, the villages stretching from Satráh to Wahndo in Pasrúr, and the greater part of the *kalar* circle in Raya.

The village of Dadhora in the Raya tahsil has an unenviable reputation for deadly snakes, but they are said to do no harm to the inhabitants of that village and to be dangerous only to outsiders. The Bajwát claims to be nearly free from snakes and the people say that such as are met with have been washed down from Jammu territory by floods.

Climate.

The winter lasts from the end of October till the middle of March and is generally very pleasant, but owing to the proximity of the hills the sky is frequently overcast with clouds, although no rain may fall. The transition from winter to summer is very sudden and by the beginning of April the heat is a little more than pleasant, but Siálkot is not inordinately hot for a plains district. The temperature occasionally falls to something quite mild during summer when a storm occurs in the hills, and visitors from Lahore generally find the station much more tolerable than their own so far as heat is concerned. The Bajwát is kept cool by its streams which are fed from the snows, but, once the rains commence, it is damp and feverish and is to be avoided like the *kalar* tracts of Daska, Pasrúr and especially Raya where life is a burden during the monsoon.

Month.	Mean 8 A. M.	Temperatures, recorded at Sialkot.			Mean humidity. %	Mean cloud amount.
		Mean maximum.	Mean minimum.	Range.		
1	2	3	4	5	6	7
January ...	47·0	64·9	43·2	21·7	81	3·2
February ..	50·7	69·3	40·2	23·1	78	2·9
March ...	61·6	79·9	54·8	25·1	69	2·8
April .	75·[illegible]	93·2	65·5	27·7	51	1·9
May ...	87·0	103·7	75·7	28·0	41	1·2
June ...	89·9	105·8	81·3	24·5	49	1·5
July	85·9	98·5	80·4	18·1	70	3·4
August ...	83·5	95·0	79·5	15·5	78	4·0
September ..	80·4	95·1	74·8	20·3	73	2·1
October ...	70·6	92·7	63·1	29·6	60	0·8
November ...	57·6	81·6	51·3	30·3	67	1·0
December ...	47·3	69·7	42·9	26·3	76	2·4
Year ..	69·7	87·5	63·2	24·3	66	2·3

Actual highest maximum recorded 121·3° on 4th August 1877.
Actual lowest minimum recorded 28·5° on 23rd December 1901.

Rainfall.

Mr. Prinsep, at the time of his first settlement, paid great attention to tabulating the result of the records of rainfall in the district, tracing gradations in the fall proportionate to the distance of the locality from the hills. These gradations are marked upon the map given in his Statistical Atlas. Shortly, Mr. Prinsep's gradations represent a difference of no less than 20 inches between the zone of Bajwát, on the one hand, and of Daska and Pasrúr on the other. In the one, Mr Prinsep deduced the average annual rainfall to be 38 inches; in the other, the minimum ranges as low as 18 inches.

The averages recorded at tahsil headquarters during the last ten years were—

Siálkot	...	...	30·5 inches.
Zafarwál	...	...	36·0 ,,
Daska .	...	...	27·4 ,,
Pasrúr	...	...	30·4 ,,
Raya	...	...	23·6 ,,

Generally the rainfall is good, but it is subject to great variations from year to year. In 1899-1900 it was under 15 inches at the headquarters of the district, while in 1917-18 it was 57·41 inches.

Nearly three-quarters of the total fall occurs in the monsoon season June to September. This period is important from the agricultural point of view as the fall during these months determines the autumn harvest and also the extent of spring sowings. September and the first week or two of October are particularly important, but unfortunately rain cannot be relied on at this time and its failure means the loss of the unirrigated rice crop and a very restricted spring harvest. December and January are also important months as winter rains are required to secure the wheat and other spring crops: fortunately the latter rains seldom fail entirely and a bad rabi crop is a rare occurrence in this district.

Floods.

During the rains, floods generally occur over wide areas and sever the local communications, especially in the direction of Zafarwál and Narowál and towards Sambriál and Satráh. Large tracts of the district are under water for weeks together and the climate is rendered most unhealthy.

Earthquakes.

No special earthquakes have been recorded.

SECTION B.—History.

Early history.

Sákala (now Siálkot City) was the capital of the Madras who are known in the late Vedic period (*Brihadáranyaka Upanishad*). Sákaladvípa or the 'island' of Sákala was the name of the *doáb*, or land lying between the two rivers, between Chandrabhága (Chenab) and Irávati (Ravi). Sákala was the capital, or one of the capitals, of the Greek kings of the House of Euthydemus, and the residence of Menander (Milinda). After the invasion of the Húnas (Huns) in the last quarter of the fifth century A. D. it became the capital of Toramána and his son Mihirakula.

The antiquities of Siálkot are discussed by Sir Alexander Cunningham in his *Archæological Survey Reports*, II, 21, 22, and XIV, 44 to 47. Its early history is closely interwoven with traditions of the Rájá Sáliváhan, his son Rájá Rasálu, and his foe, Rája Húdi, so famous in Punjab folk-lore.

The first settlers.

In the earliest days, we are informed, the whole surface of the country was waste and studded with thick forests, but inhabited by a pastoral race, called Yahars or Yírs, who lived in *júns* or rude mat huts, chiefly along the banks of rivers. These tribes were numerous and powerful. Some time after the invasion of Alexander against Porus, it is said that large volunteer armies flocked into the province from remote parts of Hindústán. Among them arrived Shún, Hún and Dall, the three reputed sons of the great Rája Rachor Ráo of Rajpútána, whose capitals were Ujjáin and Indore. The emigrants fraternised with the early settlers, and introduced the art of agriculture and the use of wells for irrigation. It is even computed that out of 500,000 warriors some 350,000 devoted themselves so diligently to the cultivation of land, that in 250 years after their arrival the whole country from Lahore to Multán and Kasúr to Siálkot was cleared of jungle. These settlers were assisted by the original tribes, who were known also under the names of Yírs in the Jech and Sind Ságar Doábs; Jhúns and Pachádas in this Doáb; and Bhúlar, Mán, Her in the Bári Doáb. The Shún Dal in the time of Vikramáditya are recorded as the most powerful tribe in the Punjab, but they would not intermarry with the aborigines, who were looked upon as an inferior race of Ghator, Ghauts or Gat (Sanskrit, *yuta*), or as they are now called Jats. Even to his day in the heart of the Hindu agricultural tract, the people will tell you there are only 2½ pure Jat races now remaining, *viz.*, the Bhúlar, Mán, and Her, which last counts only as half a caste; that all the rest are really of Rájpút origin. But those days have passed aud little traces exist of such races

now. In the vicinity of Naináakot, and also at the foot of the hills near Jammu, may be found a tribe of Jhúns, and there is reason to think that the Húndal clan, who own several villages in this district, bear a close affinity to the first emigrants from Rájpútána.

The first settlers.

Principal tribes and whence they emigrated.

The principal tribes now are the Bájwás, who probably came from the direction of Multán; the Awáns, who say they came from Ghazni; the Chumans, from Makíálá in Central India; the Sindús from Oudh; and the Salehria Rájpúts from the hills, who jointly hold nearly 800 estates, or over one-third of the district. Of these the Awáns only can point to a distinct Muhammadan origin. There are also the Minhás, who are a royal clan from their having a common pedigree with the Jammu princes; and the Bajús, who give their name to Bajwát. It is a curious fact that both of these clans, who now are essentially Rájpút in name and association, have a common pedigree, the Minhás with the Virk and the Baju with the Bájwa clans, both of whom are called essentially Jat, which shows the prevalence of the Rájpút origin.

Places of antiquity—Pasrúr.

The places of greatest antiquity appear to be the cities of Siálkot, formerly called Sulkot; Pasrúr known as Parasrúr. Pasrúr is surrounded by villages held by the Bájwa Jats, whose first founder, Kholu, settled in Panwána and had six sons, who founded Bhágowál, Rúrki, Khánowáli, Chowinda, Nárowál and Pasrúr; Mankah founded Pasrúr. The tradition is that during the better days of the Mughal empire, a *faqir* came to visit the *khánqáh* (shrine) of Syad Jalál. Mankah hearing of his arrival in accordance with old usage offered him Re. 1 as a *nazar*, which was indignantly refused. The *faqir* took his departure, but did not forget the civility, for 12 years after he returned to the *khánqáh* as none other than Humáyun summoned Mankah, and made him the ruler of the Pasrúr *pargana*. So Mankah built the city, locating traders of every kind. On Mankah's death, owing to his son being a minor the fief was managed by Fatah Chand, son of Naru (the brother), who went in person to Delhi and was honoured by Akbar.

Siálkot.

But of Siálkot we have information which carries us back to a very distant period. It is said to have been originally founded by Rája Sul or Salá of Pandhu renown, hence called Sulkot, about 5,000 years ago, whose dynasty continued for 1,500 years. After the flood, the popular belief has it that the whole country remained one vast uninhabited region for 1,000 years. The first account of its restoration takes us to the time when Siálkot was a part of Kashmír, and Rája Súm Datt enjoyed

Siálkot.

unmolested rule for one century more. It was about this time when Vikramáditya was monarch of Ujjáin, that Rája Sulwán (or Sáliváhan) built the fort and established the principality of Siálkot. He was of the Sía caste, mention of which is to be found to this day; some think Siálkot takes its name in this way.

Rája Salwán (Sáliváhan).

A curious legend exists that a Khatráni woman, when bathing in the Aik, was wooed by a serpent called Básak Nág. She conceived and bore a son who was called Salwán, who rose to be a man of great power and wealth, and through the assistance of this snake was made a King. This legend has probably a direct connection with the Nág worship of the hills, and must be of great antiquity. It is said Vikramáditya even visited Siálkot, and Salwán refusing to go and meet him, a severe battle was fought in which the former lost his life, and Rája Salwán, exulting over his triumph, caused the era to be changed to that of Saka, which is even referred to now-a-days; thus the Sambat year 1916 agrees with 1779 Saka. Rája Salwán had two sons, Púran Bhagat and Rasálu. The former, turning *faqír*, so incensed his father that he ordered his hands and feet to be cut off and thrown down a well in Karol, near Siálkot, which is called Púranwála to this day, and is noted for its very cold water and its healing qualities. Every Sunday, on a new moon, it is the resort of pilgrim females, who seek a remedy for barrenness.

Rája Rasálu.

Rája Rasálu lived to take a more distinguished part in the events of these primitive times. About A.D. 360, one Rája Húdì (believed to be the chief of the Gakkhar tribe) had established himself in the country along the banks of the Attock river, between Kálábágh and the Fort of Attock. He took formal possession of all the country to the west of Jhelum, and contracted an alliance with Rasálu, whom he induced to give the promise of his daughter in marriage. On Rasálu's failing afterwards to fulfil this promise, Raja Húdi brought a large force straight to Siálkot. The former, unable to oppose him in the field, shut himself up in the fort, against which Rája Húdi expended all his skill for six months; he then gave up in despair and plundered the country, subjugating the Shún Dals and Jats, who first fled, and then, uniting their forces, met him at a place called Sang Saugh (a large village about 14 miles to south-east of Lahore, and the site of the famous Sangála of Alexander). Meanwhile Rája Rasálú's daughter being anxious for the marriage, made private overtures, which ended in Rája Húdí's successful elopement with her to his army at Lum, near Lahore. After a long altercation the quarrel was hushed up,

and the lady was ever after called *Sárang*, from the place of reconciliation, which became a famed locality. The ruins of Sárang or Sárangíri still lie in the Sikh Mánja, close to Saurián, some 12 miles east and north of Lahore. The two Rájás became friends, and so pleased was Rája Húdi, that he gave the whole new country he had conquered to Rájá Karm, the adopted son of Rasálu, with the title of Maliki Múlk, and by this treaty Sárangíri and its dependencies were made over to the Sía family. After the death of Rája Risálu, in A.D. 400, the country is said to have fallen under the curse of Púran for upwards of 300 years, lying totally devastated from famines and incessant plunder. In the year 790 A.D. the fort and city of Siálkot were demolished by a large army under Rája Niraut, supported by the tribesmen of the Yúsufzai country. They attacked Sárangíri, scarcely leaving a vestige behind. After which for a long period there is no news of Siálkot beyond that it remained a portion of the territories of the Rájá Brahm Deo of Jammu, at first paying tribute, and then revenue, to the *subáhdár* of Lahore as an appanage of the Mughal empire. Rájá Rasálu. 8th Century.

In the year 1184 Shaháb-ud-dín Mohammad Ghori invaded the Punjab, then in the hands of the last of the Ghaznavid kings. Being unable to reduce Lahore he devastated the country and then retired to Siálkot, the fort of which place he repaired and strengthened and left a garrison in it. After his departure to Ghazni, Sultán Khusru Malik of Lahore in alliance with the Ghakkars besieged Siálkot Fort, but was unable to capture it. Some time later however the fort seems to have fallen. Sohdra ferry is also mentioned. It seems to have been one of the principal ferries in the Chenab in former times. Mussalman invasions, 12th Century.

On his return journey from Delhi in 1399 Taimúr marched along the foot of the low hills and captured Jammu where he compelled the Rájá to embrace Islám. He must also have visited Siálkot. 14th Century.

In 1520 Bábar advanced into India by way of Siálkot which capitulated and the inhabitants were saved from massacre. 16th Century.

In 1524 Khusrau Gokaltásh was appointed Governor of Siálkot.

Bábar's last and successful invasion of the Punjab was effected by an advance from the Indus in 1525. Passing below the hill of Bálnáth of the Jogis he forded the Jhelum and sent on Saiyids Tufán and Lachín with orders to push on with all speed to Lahore and direct his troops there not to fight but to effect a junction with him at Siálkot or Pasrúr. He himself

16th Century.

advanced along the skirts of the hills towards Siálkot which place he reached on the 14th Rabi I. His Turki garrison there appears to have joined his camp on the Chenab, but to have been attacked on their march by the Jats and Gujars whom he visited with condign punishment. Bábar had apparently great difficulty in calling in his detachments, for according to the *Chughatái* he sent Shálam and Núr Beg to the Begs at Lahore with orders to get information about the position of the enemy and report where they could effect their junction with him. Some of his troops in Lahore joined him at Siálkot and he then advanced to Pasrúr where other leaders joined him, and thence he pushed on to Kálánaur. He then laid siege to Malot in the Jaswán Dún.

Siálkot under the Mughals.

At the time of Akbar, the present district (with the exception of Bajwát, trans-Chenab) formed part of the Rechnábád *sirkár*, or district, of the Lahore *súbá*. There was a land measurement and a fixed money assessment upon the number of *bighas* cultivated each year. There were superior officers of collection in each district, and a *kánúngo* in each *pargana*, whose business it was to keep the records and be at the same time a referee in all disputes. Under Sháh Jahán, the well-known engineer, Ali Mardán Khán, had charge of Siálkot. His administration is well spoken off. He not only demanded a reasonable revenue, altering the cash demand to suit the season, but helped the people to pay it by cutting canals, and by other improvements. There is no record of the revenue realized by him.

In the reign of Sháh Jahán a Mughal army from Kábul and Peshávar under the command of the Prince Murád Bakhsh marched by way of Siálkot to Pathánkot which seems to show that the road from the north passed that way, as in the time of Alexander and the Chinese pilgrims.

Invasions of the Duránís, A.D. 1748 and A.D. 1751.

At the end of the reign of Muhammad Sháh, when the Mughal power at Delhi was on the decline, the outlying districts were left pretty much to themselves. Anarchy and misrule prevailed everywhere ; Siálkot had been appropriated by a powerful family of Patháns, and the submontane tracts were in the hands of Rájá Ranjít Deo. Zafarwál, Pasrúr, and Daska, though subordinate to Lahore, were split up into *niwais*, or *tappás*, afterwards called *táluqás*. At this juncture Ahmad Sháh Duráni, in A.D. 1748, returned from Kábul with increased forces, determined to punish Mír Manu for thwarting his plans at Sirhind. Mír Manu, on finding reinforcements from Delhi had not been sent to his aid, entered into negotiations in which the Abdálí was allowed the four districts of Gujrát, Siálkot, Pasrúr and Aurangabad. In A.D. 1751 Ahmad Sháh,

finding the revenues had not been paid of these four districts, returned to Gujrát and sent an embassy to Lahore to demand payment, which was refused. The Abdáli marched to Lahore, was met by the united forces of Adína Beg Khán from Jullundur and Kaura Mall of Multán, gave battle at Sháhdara, and finally establishing his power in the Punjab and Sirhind, left his son Taimúr to rule at Lahore.

Invasions of the Duránís, A.D. 1748 and A.D. 1751.

Rise of Ranjit Deo, the Rájput chief.

About this time the hill districts seem to have been under two Rájas, Kirpál Deo and Ranjít Deo, the seat of the former being at Báu-ká-killah, whilst the country to the west of the Táwi belonged to the latter. By a skilful ruse, on the pretence that a powerful demonstration was going to be made upon him from Delhi with a view of extorting tribute, Ranjít Deo urged his kinsman to come up to him in the hills. Ranjít Deo then acknowledged his vassalage to Delhi, and was allowed to appropriate the dominions of Kirpál Deo. From this date Ranjít Deo became subordinate to Delhi, and continued to establish his sway, which was carried as far as the Roras and Pathánwáli *táluqas*. On the several occasions of the Duráni invasion of Lahore, the wily hill chief made overtures for an alliance, which were at last accepted. It is said that when the former returned from Hindústán after having taken Mathra, he further confirmed this alliance by the gift of the three Bádsháhi *parganás*, Zafarwál, Sankhatra, and Aurangábád. On the confines of *pargana* Zafarwál stood a large *táluqa*, which is said to have covered over 84,000 *bighas*, known in Mughal days as "Orang Sháhpúr Latif." It is otherwise known as Chawinda, from its being held by four classes (*chár vandán*) or divisions, Dúdra, Kúndrah, Dúgrah, and Reki. It is a very old place, and was founded by Nának, one of the sons of Kálu, the founder of the Bájwa colony. Rahmat Khán, the chief of this tribe, who was man of large wealth and influence, had built a fort, and was strengthening his position, when he was suddenly attacked by Ranjít Deo, who succeeded in adding Chawinda to his dominions. At a time when Ranjít Deo was in difficulty, and was himself a prisoner at Lahore in the hands of Khán Bahádur, a Kátil Rájpút of Tikária, a great brigand, succeeded in wresting *táluqa* Chaubára from one Chajju Khán, the agent of the Rájá. Prithu took the fort, killed Chajju and made the Salehriás subordinate. He built a small fort (*garhi*) and a shooting box (*bárádarri*); whence the place is to this day known as *Garhi Chaubára*. He killed every Minhás inhabitant of Játoke. On hearing of this, Ranjít Deo, being himself a Rájpút of the same tribe, gave battle at Ala, near Chárwa, defeated Prithu, and thus added Chaubára to

Rájpút ascendancy established.

Rajpút ascendancy established.

his dominion. In this way he had extended his territory till, in A.D 1773, he held actual or nominal sway of the entire country north of a line reaching from Dinga in the Jech Doáb to the Chenab river at Kúlúwál, and from Roras to Sankhatra, even up to Múndu Khail in *pargana* Shakargarh.

The *táluqa* and city of Siálkot, however, were not included. They were held by a powerful Pathán family till the time when the Sikhs learnt the advantage of combining together to plunder the country, and make for themselves a name and a power, destined one day to be established on a permanent foundation.

Rájpút revenue system.

Upon the extension of Ranjít Deo's rule into the submontane portion of the district, a ruder system than that just described as practised by the Mughals was introduced. The Rájpúts took revenue in kind by division of the actual outturn, here called *báoli*. The share usually taken was one-third, but sometimes one-fourth. Afterwards a house tax, *gharawáru*, was introduced, which met with great discontent. Measurements were seldom resorted to; no records were kept except such as might be necessary for internal village reference; a few officers were appointed to keep the peace; while the revenue was collected and paid in chiefly through the heads of tribes or local divisions. Land belonged to the ruler, who might dispose of it at will; the occupant could be removed from one village to another, and the revenue agents (*kárdárs*) had the right of locating new cultivators at pleasure.

Rise of the Bhangi confederacy.

It was when the Duráni power had ceased to be felt, and the Sikhs were forming themselves into the well-known associations called the 'twelve *misls*,' that Siálkot was wrested from the Patháns by two of the Sikh leaders, Jhanda Singh and Ganda Singh, confederates of the famous Guláb Singh, Máríwála, who represented the Bhangí *misl*. By them it was given over to four of their retainers, Natha Singh, Shahíd, Mohar Singh, Atáríwála, Sáhib Singh, Aynáwála, and Jarwar Singh, Ghuman, who held the fort and *táluqa* in four divisions. Ranjít Deo being now engaged in a quarrel with his eldest son, Brij Ráj Deo, determined to set aside his title to succession in favour of Mián Dalelu, his brother. Upon this Brij Ráj broke out into open rebellion and applied to Chart Singh (of the Sukarchakia family, grandfather of Ranjít Singh), offering a large yearly tribute if he would help him. Chart Singh, having an old grudge against Ranjít Deo, closed with the offer, and after inducing Jai Singh, Kunjhia, to join his forces, marched to Uda Char, on the bank of the Basantar across the border, where they met the army of Ranjít Deo, supported by Jhanda Singh, Bhangi. After a short skirmish, Chart Singh was killed, and

Rise of the Bhangi confederacy.

Jai Singh, assuming charge of Máha Singh (the father of Ranjít Singh), afterwards exchanged turbans with the great hill chief.

Death of Ranjít Deo and birth of Ranjít Singh.

The great famine of *San Chális* corresponding to A. D. 1783.

It was now that a new era began to dawn in the Punjab. The year 1770 A.D. was strangely marked by two great events, the death of Ranjít Deo and the birth of Ranjít Singh. The god-warrior of the hills seems to have been removed to make way for the lion-warrior of the plains; but the appearance of the latter was accompanied by one of those great visitations which distract kingdoms and destroy populations, in the shape of one of the most terrible famines that have ever occurred, and which is remembered as the *San Chális* by the people of the district. For three years ending with A.D. 1783 the whole country was reduced to starvation and death, and thousands are said to have emigrated to Kashmír.

Decline of Rájpút power.

Máha Singh, however, was not stayed by these events on the road to future fame which he was cutting out for his son. His attention was drawn to the prospect of plunder in the south of this Doáb, but hearing of Ranjít Deo's death, that Brij Ráj had succeeded to the throne, and that misrule and discontent had begun, he thought it was a fitting moment to interfere. He advanced with a force to the hills in 1784 A.D.: Brij Ráj, being unable to oppose him, fled to Trikoti Devi (the three-peaked hill seen from Siálkot on a fine day) and the Sikh leader sacked Jammu, ravaged the country, and retired with great plunder.

Bhangi ascendancy established.

From this date trouble fell upon the hill principality. The Bhangí *sardárs*, perceiving him to be weak, made daily aggressions on his borders. *Táluqa* Chaprár even was given up for a time, till a convention was entered into requiring payment of Rs. 25,000 black-mail to the *sardárs* who had taken possession of Siálkot. It is even said that Ranjít Deo was forced at one time to pay 1½ lakhs to the Bhangi confederacy. Thus the Sikhs grew in power, and to put an end to their encroachments, Brij Ráj Deo determined to make one last great effort. A battle was fought at Rumál, but without success. There is a small cenotaph in this village which is pointed out as the place where Brij Ráj Deo was killed and his forces routed. The event was one of considerable importance, as it marks the date when it may be said the power of the Sikhs was fully established in this submontane region, only 25 miles from Jammu, now the capital of the Máhárája of Kashmír. The whole country added to the hill chiefship during the successful reign of Ranjít Deo was thus at once appropriated by the Sikhs, and the spoil divided among the leaders and retainers.

Rise of Ranjít Singh.

The humble family whence sprang the future leader, who was so shortly destined to form monarchy out of these rapid usurpations by Sikh brigands, had their residence at Gujránwála, but up to this time their possessions in this district consisted only of two *táluqas*, Sandhánwála and Tegha Mandiála; but so great was the genius and combination, so successful the prestige of this one leader, that we find in 20 years, from A.D. 1790 to 1810, Ranjít Singh had absorbed nearly every portion of the district by conquest or confiscation into his own hands.

Origin of the *táluqa* system.

To the greed of a confederacy, whose members were ever suspicious of one another, may be attributed to a great extent the success of the Lion King. To the same cause we can trace the origin of the sub-division of the country into political parcels, which took the name of *táluqas*, and destroyed every feature of the old fiscal system.

Establishment of the Sikh monarchy by Ranjít Singh.

It only now remains to describe briefly how the territorial absorption was effected in this district by Ranjít Singh. He fought three battles, and the dissevered confederacy fell suppliant at his feet. In A.D. 1790-91 Sohdra was taken from Gujar Singh of Gujrát, who fell in the trenches. Pushing on his successes Ranjít Singh sent Ganpat Rái to Goindke, who sacked the fort and made the first inroad into the Bhangi possession. When Súdh Singh Dodia died, the next year he took possession of Jámke and Bhopálwála. Similarly on the death of Nár Singh (Chamiári) in 1807 A.D. he appropriated Pasrúr and 13 *táluqas* round it. Seeing these confiscations the Siálkot *sardárs* combined to resist his authority, upon which Díwan Mohkam Chand with a large force was sent to Siálkot. A hard fight with the four *sardárs* in an entrenched position put the city and fort into the hands of Ranjít Singh. The battle of Atári is said to have been very fatal to both sides and lasted 19 days, but the gain was great, for from 20 to 19 more *táluqas* were added to the conqueror's territories. Two years afterwards Jodh Singh (Wazírábádia), who had been upheld in his *jágír*, died; and on Ganda Singh, his son, failing to pay the required tribute, sequestration followed of the four *táluqas* of Gharthal, Gojra, Mítránwáli, and Talwandi Músa Khán. The next year Gujrát was taken, Sáhib Singh fled to Dewa Batála (a place across our present borders, in Jammu territory, and still, as it has always been, a refuge for the outlaw and ruffian), but being recalled by Ranjít Singh he received the grant of Bajwát. One last effort appeared to be necessary, so when Nidhán Singh, Hattu, declined vassalage a force was sent to Daska. The "Hattu," as he was nicknamed, was completely routed, and

eight more *táluqas* were added to the empire. It was discovered that Nidhán Singh had received succour from the Ahlúwália chiefs so Bhág Singh was arrested and with his son, Súbáh Singh, taken off to Lahore. Bhág Singh was treated with consideration for a time; but on his death his property too was confiscated, and ten more *táluqas* became *khálsa*.

Establishment of the Sikh monarchy by Ranjít Singh.

Thus it will be seen that Ranjít Singh became master of the whole district. The *táluqas* were for the most part alienated during the early years of his sway; but as the grantees died or misbehaved, his own position became more secure and his Government more firmly established. In both cases the fiscal result was the same. Each *sardár* had his own mode of collection. The prevalent mode was that of division of the produce (*báoli* or *batái*, the share of the ruler varying, according to circumstances, from one-half to one-quarter of the net produce, an allowance of about one-fifth being made before division to the cultivator for expenses of cultivation. Parts of the district, under Ranjít Singh, were given out on fixed leases to contractors, among whose names appear those of the well-known chiefs, Guláb Singh, Suchet Singh, and Híra Singh, Dográs. The two latter appear at times to have commuted the payments of grain for a cash demand, fixed according to the price current of the day. None of them, however, can be said to have effected a money settlement, properly so called. This was first attempted in 1831-37 by General Avitabile, to whom the administration of a large portion of the present district was during those years entrusted. His system was to effect money leases for fixed periods in the name of the village headmen: but from inquiries made at the time of the first British settlement, it appears that the assessment was based on most imperfect data, and that very few villages succeeded in paying in full the amount stipulated in the lease. Under Ranjít Singh, 145 villages, yielding an estimated revenue of Rs. 95,390, were alienated to *jágírdárs*, of whom the principal were Rája Tej Singh and Sardár Jhanda Singh, Butália. Rája Tej Singh held 117 villages, including part of Bajwát and the territory of Siálkot itself.

Ranjít Singh's revenue system.

Enough has been written to show the four great epochs which take us back over a period of 100 years. There were first the (1) Mughal invasion, followed by (2) Rájpút ascendancy. The prestige of the hill chiefs then declined on the usurpation by the (3) Sikh commonwealth, and out of the ruins a nation was formed which was eventually absorbed under a (4) Sikh monarchy.

Recapitulation of the four great epochs.

Status of district when annexed by British Government in A.D. 1849.

On the death of Ranjít Singh, under a regency established at Lahore, guided by British influence and advice, British officers were employed in reducing things to order. The separation of *khálsa* from *jágír* receipts and the imposition of a just land tax on the principle of a money settlement were among the first measures carried out. The inquiry was very thorough, and when the British Government annexed the country the *jágírs* of Budh Singh (Chima) and Jhanda Singh (Kaláswália) were the only very old Sikh families that remained, they in their turn were confiscated in 1849, when it was discovered that these two families had taken part against us in the second Sikh war.

The Mutiny.

The following account of the Mutiny in Siálkot has been compiled from the Punjab Mutiny Report and other contemporary records, and from the published accounts of eye-witnesses. When the news of the outbreak at Meerut reached Siálkot, on the 10th May 1857, the garrison consisted of one troop of Horse Artillery, commanded by Colonel Dawes; one battery of Field Artillery, which contained a certain number of natives, commanded by Captain Bourchier; the 52nd Light Infantry, under Colonel Campbell; the 9th Bengal Cavalry, under Colonel Campbell; the 25th Native Infantry, under Major Drake; and the 46th Native Infantry, commanded by Colonel Farquharson. There was also a musketry depôt consisting of 27 Europeans and 65 Natives. The station was commanded by Brigadier-General Brind. The Native Cavalry lines lay to the west of the station, south of, and close to, the convent. The British Artillery and Infantry barracks occupied the same site as they do now, the two Native Infantry Regiments being stationed in between, where the British Cavalry barracks now stand. The Civil and Police lines were situated on the ground now occupied by the Scotch Mission and the American Mission Orphanage. The Jail, Court-houses and Treasury stood on the same sites as they now occupy.

When the news of the disarming of the mutinous troops at Mián Mír, on the 13th May, reached Siálkot, it created considerable unrest, and the guns were removed to the British Infantry barracks. On the night of the 20th May orders were received to despatch all the available British troops to join the flying column under orders for Delhi. They left five days afterwards for Wazírábád, and took with them the 35th Native Infantry and the left wing of the 9th Bengal Cavalry. They joined the main column under command of Brigadier-General Neville Chamberlain at Wazírábád, and proceeded on their march to the south. The station was thus left denuded of all European troops, except a few soldiers in hospital. The native forces

The Mutiny.

left behind were two troops of the 9th Bengal Cavalry, chiefly Hindustáni Muhammadans, and the whole of the 46th Native Infantry, also Hindustánis. These made no secret of their sympathy with the mutineers, but the time for disarming them had passed. General Brind first of all ordered all Europeans who amounted to about 40 men, with some ladies and children, to rendezvous at the military prison in case of an outbreak; but later on the old fort in the city was selected, as it contained some young Sikhs recently enlisted who were being drilled with a view to their being sent on to recruit the Punjab regiments before Delhi. The three American missionaries with their families left Siálkot on the night of the 11th June, and reached Lahore *viá* Gujránwála on the morning of the 13th. But with these exceptions no white people left for a place of greater safety. At 4 A.M. on the 9th July the whole civil power was suspended by the simultaneous mutiny of all the native troops. Colonel Campbell and the officers of the cavalry were first on the scene, and at great personal risk endeavoured to restore order. The men abstained from killing them, but hustled them off. Colonel Campbell reached the fort with his wife, and the others were chased for some miles across country before they could shake off their pursuers. It is said that the 46th Native Infantry had previously made the cavalry promise to spare the lives of their officers. Be that as it may, the infantry did not utterly abandon their duty to their salt. When the officers rushed to the lines to remonstrate with the men they were quite defenceless, as the arms of most of them had been removed the night before by their servants. But the regiment refused to take advantage of their condition, and shut them all up for safety's sake in the regimental quarter-guard, where they were protected during the day by a guard of the steadiest men. Colonel Farquharson and Captain Caulfield were repeatedly offered during the day Rs. 2,000 and Rs. 1,000 a month, respectively, with six months' leave every hot weather, if they would only consent to throw in their lot with the mutineers. At last in the evening when the mutineers had gone, the officers were released and reached the fort unmolested.

As soon as the station was thoroughly aroused, the bulk of the rebel troops marched off to the jail, where they released over 300 prisoners and, with their assistance, looted the treasury and burned the court-houses. The cavalry, however, were more bloodthirsty. They galloped up and down the station, bent on the murder of every European they could discover. The General had just risen and was taking his morning tea when the news of the disturbance reached him through Captain

The Mutiny.

Bishop, the Brigade-Major. He ordered his horse, dressed, and had just mounted when a party of sowárs dashed up. He rode at them to recall them to their duty, but one shot him from behind. The General then drew his pistol, but his *khánsámáh*, who was a prominent figure in these events, had drawn the charge, so he rode at his assailant and, clubbing his weapon, smashed his jaw with the butt-end. He then made for the fort, though he had hardly strength to sit on his horse, and reached it only to die of his wound a few hours afterwards. Captain Bishop and his wife were driving towards the fort pursued by a body of men, when the trap was upset in an excavation where the railway station now stands. Captain Bishop was shot down and killed, but his wife escaped into the fort on foot. Dr. Graham, the Superintending Surgeon, was driving with his daughter to the fort in an old fashioned buggy, when he was mortally wounded by two of the sowárs who had taken part in the attack on the General. The horse bolted back to cantonment and, fortunately, came to a halt in the compound of the house which is now the British Cavalry mess. A few European residents had gathered with their families in this house at early dawn, and the whole party, including Miss Graham, sixteen persons in all, spent the day concealed in a charcoal store-room, in one of the out-houses, faithfully guarded by a Kashmírí *chaukídár*, who was afterwards rewarded for his fidelity. They all reached the fort in the evening. Another doctor, also named Graham, who was medical store-keeper, was shot on his way to the fort, but his wife escaped. The day before the outbreak the Rev. Mr. Boyle, Chaplain, and the Rev. Mr. Hunter, Missionary of the Church of Scotland, with Mrs. Hunter and their child, had left their houses in cantonments and gone out to live in the civil lines at the invitation of Lieutenant (now Major-General) MacMahon, Assistant Commissioner. On the morning of the mutiny the Hunters left their house early, and drove to the fort down the road which leads past the race-course and the jail. By this time, unfortunately, the jail had been broken into, and a party of men headed by a Púrbia jail-warder, who was a prominent ringleader in the disturbance, first shot down the missionary, and then cut Mrs. Hunter and the child to pieces. This man afterwards escaped to Jammu and evaded capture till 1862, when he was discovered living near Jammu city. He resisted the party sent to take him and was cut down. The body was sent to Siálkot for formal identification, and, strange to say, was buried close to the house formerly occupied by the family he had butchered. The grave to this day is looked on as that of a martyr, and is decorated with lights and offerings, chiefly by prostitutes. The

The Mutiny.

Jamadár of the chaprási establishment of the Deputy Commissioner also took part in this murder, and was hanged afterwards by Captain Lawrence. No other woman or child was touched during the outbreak, and several were protected by the neighbouring villagers and by some of the inhabitants of the city. Three sowárs of the cavalry actually concealed some European children in their own houses, and brought them into the fort when the mutineers had left. The Roman Catholic Chaplain went to the convent the first thing in the morning, and showed great bravery in standing by the helpless women and children all day. The convent was sacked, but not one of the inmates was touched, and all reached the fort in safety in the afternoon.

The Deputy Commissioner was ill, and was carried into the fort lying on a *charpoy* and covered up with a cloth. The chief civil charge thus devolved on Lieutenant MacMahon, who showed great nerve and vigour all through the events of the 9th July. When wakened in the morning by the mutineers dashing through his garden, he went straight to the Police lines at the back of his house. There were over one hundred men there, chiefly Púrbiás. All refused to obey orders, except twelve young Sikh recruits, who stuck to him throughout. Mr. MacMahon then went to call the Chaplain and the Hunters, but the latter had, unfortunately, already left their house, and he went to the fort by another road after satisfying himself that it was hopeless to attempt to stop the riot at the jail.

The mutineers, both cavalry and infantry, marched out of the station about 5 o'clock in the evening and took the road to Gurdáspur. A few crossed the frontier into Jammu territory. The latter were followed up some days later by Mr. MacMahon, who captured most of them with the assistance of the Mahárája's officers. He sat on a commission to try them with Captain Adams, Assistant Commissioner of Gurdáspur, and executed the majority. The news of the mutiny reached Lahore on the evening of the 9th, and orders were sent to General John Nicholson to interrupt his march to Delhi and pursue the main body of the rebels. He received these orders on the night of the 10th July at Amritsar, and the column marched at once to Batála. They reached Trimmun Ghât on the Rávi on the morning of the 12th and found the mutineers ready to receive them. The action began at once, and lasted for about two hours, when the British force received the order to fix bayonets and charge. The rebels broke and fled. The column halted two days, during which time numbers of fugitive mutineers were brought in and executed. The march to Delhi was resumed on the 15th.

The Mutiny.

From the time the mutineers marched away from Siálkot till late next morning the houses and property in cantonments were left quite unprotected, and the villagers from all round poured in and plundered what they could lay their hands on. The Europeans' houses and the Parsees' shops were completely gutted. The court-house and jail had already been wrecked by the cavalry and prisoners. But little or no injury was done to any other public or private buildings. The Sadr Bazár was partially plundered, but the shops of Muhammadan traders were scrupulously respected, About 9 A.M. on the 10th July, Mr. MacMahon scoured cantonments with the Sikh levies, and soon cleared them of thieves, twenty-four of whom were shot down in the act of plundering. A proclamation was also issued to the effect that unless all stolen property was given up within 24 hours the *lambardárs* of the villages round cantonments would be all hung. This had an excellent effect, and property of every description came pouring in.

On the 11th July Captain (later Sir R. C.) Lawrence, who was a Captain in the Police of the Lahore Division, was ordered to proceed to Siálkot, and in conjunction with Captain Cripps, Deputy Commissioner of Gujránwála, try and punish all persons who had taken part with the mutineers or had joined in the plundering of cantonments. These two officers reached Siálkot on the morning of the 12th July. They held an exhaustive inquiry, and Captain Lawrence submitted his report on the 18th July. The *Risáldár* in command of the mounted police, the *Súbadár* in charge of the jail guard, and the jail Darogha were hanged within a quarter of an hour of the conclusion of their trial. The Deputy Commissioner's *Jamadár* of chaprásís was also caught and executed. The villages whose inhabitants had taken part in the plunder were fined various amounts.

The refugees in the fort returned to their houses in cantonments about the 20th of July. The bodies of those who had been killed were all buried in a small plot of land close under the walls of the fort. This has been enclosed by a railing, and is under the charge of a man who receives a petty revenue assignment as pay.

SECTION C.—POPULATION.

Density of population.

The population of the Siálkot district at the Census of 1911 was 979,553, distributed as follows through the various tahsils:—

Siálkot	...	...	...	283,489
Pasrúr	..	...	...	173,261
Zafarwál	...	...	...	156,930
Raya	...	...	..	194,275
Daska	...	...	...	171,598

As regards population Siálkot is the second district in the Province, although it is one of the smallest in total area.

Consequently the density of the population is great—494 per square mile—or, if we consider only rural population and cultivated land, 619 per square mile. Pressure on the soil varies from 694 per square mile of cultivated area in the Siálkot tahsíl to 600 in the Pasrúr tahsíl. Congestion is therefore fairly serious, and as there are no industries outside Siálkot City the population is dependent on agriculture.

Military service, however, is open to the agricultural castes, although little effort was made till 1917 to recruit any but Dogras, Sikhs and Salehria Rájpúts. Congestion has been considerably relieved in the last 20 years by the opening up of the canal colonies to which the agriculturists of this district have flocked in large numbers. Many of them have received grants of land and others go as tenants.

Congestion is also relieved by the practice of migration to the large cities in search of employment. The migration is usually temporary, but it secures a considerable supplement to the income gained from land.

Towns and villages.

Siálkot is the only place in the district that merits the name of a large town. Including the cantonment it had in 1911 a population of 64,869, of whom 48,777 live in the city. Pasrúr is an ancient township of 7,564 souls. Its importance is likely to be enhanced now that the Siálkot-Nárowal Railway is opened. Nárowál, though only containing 4,464 inhabitants, is a place of some consideration from its situation on the edge of a famous cane-producing tract, and at the end of the railway.

Character of the villages.

Villages vary in size from about a dozen houses to places like Sambriál with 6,285 inhabitants. There are 2,519 estates in the district, but some of them are only sub-divisions of villages and the number of the latter is 2,216. Except in the riverain tracts, where insecure foundations sometimes make a light thatched roof necessary, the villages generally consist of closely packed groups of one-storied, flat roofed houses made of sun-dried bricks plastered over with a mixture of mud, cow-dung

Character of the villages.

and straw. The lanes between the houses are narrow and as a rule unpaved. There is no drainage system, and lanes and open spaces are usually very filthy. Sanitary arrangements do not exist. Close to the dwelling site there is always a pond for watering and washing cattle. Its unsavoury waters are used for cleaning vessels and even for drinking purposes where well water is scarce, and are a fruitful source of malaria.

Villages are generally inhabited by peasant landowners of one tribe and clan along with the usual complement of artisans and menials. Every village does not possess a shop or even an artisan and one shop-keeper, carpenter or smith frequently suffices for three or four neighbouring villages. Sometimes the proprietary body of a village is not homogeneous and owners of the Arain caste are often found in possession of one sub-division of a Jat or Rájpút village. Even in homogeneous villages where all the people are descended from the founder it is quite common to find that some of the proprietors are Musalmáns while others are Hindus or Sikhs.

As a rule menials of the lowest classes such as sweepers and tanners (*chamrangs*) live on the outskirts of the village. The money-lender or shop-keeper with something to lose builds his house in the centre of the dwelling site whenever he gets the chance. A two-storeyed house of kiln-made brick is found in many villages and it may be assigned without much risk of mistake to the local money-lender. But occasionally once imposing but now dilapidated a brick-building may be found in a commanding position to mark where some family wielded authority under the Sikh *régime*.

In the towns as in the villages persons of different caste or trade congregate in particular areas and the lowest classes generally live on the outskirts. The houses which are generally brick-built are huddled close together and are almost intolerably hot in summer. The streets are little but lanes sometimes paved with brick. They have drains at the sides or running down the centre and a sanitary staff is employed to keep them clean. In several villages paving schemes have been carried out.

Growth of population.

The population of the district was smaller in 1911 than at any Census subsequent to 1855. From 1855 till 1891 it grew steadily, reaching the figure 1,119,847 in the latter year. After 1891 the effect of the opening of the Lower Chenab Canal Colony was felt and the population began to decline. Between 1901 and 1911 plague, even more than emigration, caused a fall in numbers which amounted in the twenty years to 12 per cent.

Growth of population.

Between 1868 and 1891 females increased at the rate of 13 per cent., while the rate of increase among males was 9 per cent. only, but between 1891 and 1911 the actual loss of women was double that of men. Plague is largely responsible for the terrible reduction in the number of women. The in-door life spent by them makes them much more subject to an epidemic such as plague which appears to be spread mainly by the house-rat. The subject will be again noticed.

Migration.

Tables 8 and 9 of the statistical volume give the figures relating to migration. The number of immigrants into the district remains fairly steady. It is composed mainly of two classes—women who come here to reside on their marriage and men who come temporarily on business. Of the latter class the greater number are included in the Siálkot garrison, as with the exception of the sports business at Sialkot, there are no great industries in the district to attract outsiders and the agricultural population is so redundant that there is generally no need of tenants. The surrounding districts and the Jammu State supply most of the immigrants. Brides form the major portion of those coming from neighbouring tracts, but more distant parts send more men than women to this district.

While the volume of immigration remains fairly constant, the number of emigrants has nearly doubled since 1891 owing to the opening of the canal colonies. There was much less emigration in the decade ending 1911 than in its predecessor because recruiting for the Chenab Colony had practically ceased by 1901 and the emigration to that colony was much greater than to the Lower Jhelum which was peopled mainly in the next decade. One result of emigration to the canal colonies deserves notice as it affects the fecundity of the population. Large numbers of young married women have emigrated with their husbands, and the strength of married women between the ages of 15 and 40 years has fallen from 39 per cent. of the total female population in 1891 to 32 in 1911. The district loses heavily on the balance by migration and in the 1911 Census the Siálkot district was shown to have sent to other tracts three times as many persons as it received from them. As it can well afford to lose population this cannot be regarded as an evil. But the emigration that takes place does not denote any particular enterprise on the part of the people. It is mainly limited to the canal colonies, and in that case is of a permanent character, or to neighbouring tracts whither women go to their new homes on marriage ; or to Lahore and Amritsar where considerable numbers of the poorer peasants find temporary employment at seasons when they can be spared from agriculture.

Migration. The district also sends a fair quota of soldiers to the various garrisons held by Indian troops. A few Kakkezais tour through what is vaguely called Hindustán dealing in cloth and occasionally a peasant indulges in cattle dealing within the Province. Otherwise few persons are attracted beyond the limits of the district and there is very little emigration out of India such as occurs in the central districts of the Province, though recently a number of men have gone to Mesopotamia and Siam.

Age statistics. Statistics of age, sex and civil condition are given in Table No. 10, volume II. The difficulties of ascertaining the correct ages of people in the Province are fully described in the Census Report, and it is sufficient here to remark that the greater proportion really do not know their ages. When the actual age is known superstitions with regard to the unluckiness of certain numbers or the effect of the evil eye combine with vanity to induce misstatement.

With regard to age the most striking phenomenon in this district is the large proportion of children and of aged persons as compared with adults. These proportions are considerably greater than the Provincial average and have increased largely in the past twenty years. It is not that the fecundity of the people has increased or that they have learned how to live longer but that emigration and the ravages of plague among the adults have diminished the proportion of the latter. The number of grown-up married women compared with the total number of women has also fallen for the same reason and a decrease in fecundity must be expected in the near future.

The men of the district live to a greater age than the women. Among the different religions longevity is greatest among the Sikhs who are practically all agriculturists living healthy, open-air lives. Musalmáns are less long-lived than Hindus. Nothing can be said about the Christians as a large proportion of them are Europeans in the army who leave the country long before they reach the age of sixty years.

Vital statistics. The vital statistics of the district are recorded in the office of the Civil Surgeon. In the case of villages, births and deaths are reported by the village watchman to the police station whence the information is forwarded through the Superintendent of Police to the Civil Surgeon. In municipal and notified areas each citizen is bound to report the occurrence of a birth or death in his house to the office of the local body within 48 hours and other arrangements are made for reporting such events occurring among strangers or paupers. On the whole the work of reporting births and deaths is fairly well done. The same cannot be said of reports with regard to the cause of death. In the matter

of fecundity the district is well above the average of the Province and of the submontane group of districts to which it belongs. During the decade ending in 1910, it was 47·6, while the provincial average was 40·8. Only in the year 1909 was the birth rate below that of the Province. The very low rate for that year was caused partly by the failure of the harvests of 1907-08, partly by the ravages of plague in 1907. The birth-rate for male children is heavier than the rate for females by 1·9 per thousand. While the fecundity of the district is exceptionally great it has been counterbalanced in recent times by a death-rate much above the average of the Province. Vital statistics.

Tables Nos. 11 and 12 give information with regard to the number of deaths from different diseases. Fever and plague are the deadliest enemies of the people and in the decade ending 1911 these diseases accounted for 30 and 31 per cent. respectively of the total number of deaths. Plague was at its worst in the year 1907, when nearly 60,000 people succumbed. It must be remembered, however, that the diagnosis of diseases by the people is very crudely done and a great many deaths are ascribed to plague which were due to totally different causes. On one occasion a man who died from the results of breaking his leg was reported to have died of plague. But after making all allowances there is no doubt that the mortality from plague has been appalling. Diseases. Plague.

The pestilence generally appears in spring, reaches its climax about April or May, and disappears about June or July. The commonest form is bubonic plague. After the severe outbreak of 1915 energetic measures were taken to prevent a recurrence. Several gangs of coolies were employed under the supervision of two Assistant Surgeons and two Compounders to carry out rat destruction in all the villages that had been infected. In addition to this staff, each Sub-Assistant Surgeon in charge of a dispensary was provided with a mate and two coolies to destroy rats in the villages within a radius of five miles from the dispensary. The methods adopted consisted of laying down poisoned baits, trapping and smoking rat-holes. The Bhábras, who are Jains by religion, will not permit rat-destruction in their houses, but otherwise little opposition is met with even if little assistance is given. Trapping is frequently rendered nugatory because the people release rats that have been caught.

Other preventive measures practised are the disinfection of houses by burning fires or stoves inside the rooms, while clothes are exposed to the sun. The people understand the value of evacuating their villages, but the practical difficulties in the way of this measure combined with the fear of theft when houses are left unguarded prevent any general resort to evacua-

Plague.

tion. The services of unofficial gentlemen are enlisted as local plague agents to help in spreading knowledge of the means of combating the disease and in carrying out schemes for its prevention.

With regard to malarial fever the only general prophylactic measure adopted is the free distribution of quinine through *zaildárs, lambardárs* and vaccinators.

Influenza.

In the autumn of 1918 influenza visited India and spread from Bombay and Karachi with great speed and virulence. Originally traced to importation by certain Bhábras who come to Pasrúr and Siálkot from the above ports, the epidemic was confined to these two towns during September, but in October it spread to the whole district and continued its ravages for three months, finally ceasing at the end of December. The huge figures of mortality have made a serious decrease in the population, and the ill-effects continued for many months in most cases of survival. These figures were —

Siálkot town	... 2,210 cases	999 deaths.
Pasrúr ,,	... 2,087 ,,	189 ,,
Rural areas	... 38,443 ,,	32,551 ,,
TOTAL	... 42,740	33,739

The figures indicate that where medicines were available mortality was usually arrested : but in many cases the medical staff were also down with the disease.

The district is immune from famine, although bad harvests are by no means unknown.

Birth customs.

On the birth of a child both Hindus and Muhammadans have several customs in common. On the news being known the husband's mother must attend, and several other female relatives also come to visit the house. They give gifts in cash (*sirwárna*) according to their means. If the child is a boy the midwife (*dáí*) gets some wheat and *gúr* and one rupee ; if a girl the fee is much less. Among the Hindus the father sends to tell the priest the exact time of the birth in order that the latter may prepare the horoscope (*tewá*). Among the Musalmáns, the father sends for the priest, who whispers the call to prayer (*báng*) into the right ear of the infant, and "*Alláh-ho-Akbar*" (*taqbír*) into the left. If the child is a boy the priest gets from eight annas to one rupee, but if a girl he receives only four annas. When a first child is born the mother's nipples are washed by some married girl of the family who receives a present in return. A child's first food always consists of sugar mixed with some purgative. This is administered by some respected female of the family as

Birth customs.

the child is supposed to take after the person who gives the *gurti* as it is called in this district. The water-carrier (Hindu *jhíwar*, Musalmán *máshki*) then makes a fringe of the leaves of the *siris* and hangs it up on the door of the porch. The fee for this is four annas. The family *lohár* brings a pair of iron bracelets, the *tarkhán* a miniature plough as a toy, and the tailor a parrot of green cloth, which is suspended to the roof of the room where the child is. They receive from four to eight annas each. In Musalmán families the *mirási* presents a small coat (*kurta*), for which he receives from one to five rupees, and from a wealthy master even a buffalo. On the seventh day the stricter Muhammadans celebrate *haqíqa*, which is a thanksgiving feast, one or two goats are killed and the flesh is distributed among the relations and the poor. On this day the barber shaves the child's head and receives from four annas to one rupee. The child is named on the seventh day. The Muhammadan priest brings the Korán, and usually a name is given to the child which begins with the first letter which appears on the right-hand top corner of the right-hand page when the book is opened at random. Among Brahmins the woman is unclean for eleven days, and among other Hindus for thirteen days. On the eleventh or thirteenth the ceremony of purification (*sútak nikálna*) is held, and the whole household drink a sweet syrup (*pánchgav*) compounded among Hindus by the Brahmin. The graves of the family ancestors or other sacred places are then visited and sweetmeats are distributed to the relations. On the thirteenth day the midwife is dismissed with presents, varying in value according to the character of her services and the worldly position of her employer.

Muhammadan children are circumcised (*sunnat*) at any age under ten in the hot weather, and further presents are given.

Sex statistics.

At the Census of 1911 there were only 807 females to every 1,000 males in the district and the latter outnumbered the former by 104,915. The birth-rate is greater among males by 1·6 per cent. and the death-rate less so that the inequality tends to grow. Why the birth-rate should be higher for boys than for girls it is impossible to say, but in this district it is very unlikely that female births are at all generally concealed and it must be accepted as a fact that more boys are born into the world than girls. The higher death-rate among girls is to be ascribed to the facts that they are less valued by their parents and that they lead less healthy lives as they are so much confined to the house by their domestic duties. The risks of child birth too are very serious in a tract where hardly any of the women enjoy skilled medical attendance during and after labour.

Civil condition.

Turning to the statistics relating to civil condition the most striking feature is the decline in the proportion of married persons which has occurred since 1891. Till the Census of 1901 more than half the population of the district was returned as married. In the last two decades the number of married persons has rapidly declined and it is now little over four-fifths of the number of the unmarried. At the same time the widowed have greatly increased in number. The change does not indicate any decline in the popularity of marriage. Here as elsewhere in the Punjab it is only dire necessity that keeps people from marrying. Plague has slain off so many of the marriageable maidens that the number of bachelors grows perforce. Only 809 women of 20 years of age were returned as unmarried, while there were 37,000 bachelors of the same age. Another aspect of the question is seen in the price that has to be given for a bride. The custom of buying a wife was by no means unknown before the recrudescence of plague which started in 1900, but now it has become the rule, at any rate among the agricultural population (which comprises nine-tenths of the whole) and the value of women has risen so greatly that thousands of bachelors cannot afford the luxury of a wife. It is significant that the people now talk openly of the practice of purchasing brides. Formerly shame was felt in referring to it. The demand for women being so much greater than the supply, one would expect to find a great improvement in their position, but there are few signs of it and indeed they appear to be more than ever treated as chattels which may be bought and sold to the highest bidder. On the other hand, suits relating to elopement after marriage have greatly increased, but many of them are in reality attempts to enforce a right to a bride who has been sold by her father to a higher bidder. During the War many sepoys, who had been betrothed, found that their fiancées had been married elsewhere during their absence. Such matters are generally amicably settled without recourse to litigation.

With regard to the age of marriage it may be noted that very few children under ten years of age are married. Nearly a third of the number of girls are married between the ages of ten and fifteen years, but comparatively few boys. At twenty practically every girl is married, but less than one-third of the men have reached the blissful state at that age.

Polygamy, though open to the Muhammadans and not forbidden to the Hindus, is seldom indulged in unless the first marriage is unproductive. If a man marries a second wife without this excuse he is considered to be of loose character and the practice of polygamy is generally reprehended. Divorce does

not exist among the Hindus. Musalmáns follow the rules of their religion upon this subject

Civil condition.

The marriage customs over the greater part of the district are much the same as in other parts of the Punjab. Every marriage is preceded by a formal betrothal of the contracting parties, whose ages are generally between nine and twelve years. The girl's age is rarely over ten, but the ages of both generally depend on the circumstances of the parents. The more wealthy the parents are the younger are the ages of their children at the time of betrothal In the majority of the agriculturists' families in this district, where large landholders are the exception, the lads do not marry till they are between seventeen and twenty. As a rule a bride costs money, and fathers are not averse to postponing their sons' marriages till the latter are able to do a good day's work for themselves.

Marriage customs.

The usual formalities observed at betrothals and marriages among the zamíndárs of both religions are as follows:—The first overtures come from the girl's father, who sends his priest or *mirási* (village bard) or barber to the boy's house with a few dates and sweets, called *chhohára*. The relatives and caste-fellows of the boy are then summoned, the *chhohára* is put in the boy's mouth, and petty gifts are made to the deputation (*lági*) and to the poor. The *lágis* are then dismissed with presents of a little money and cheap *pagrís* or pieces of cloth, sometimes they are also entrusted with jewellery for the girl. The betrothal is now complete. Nothing further is done until the girl's parents announce that all is ready for the marriage. This announcement is never made till some time after the betrothal, from two to five years being the average period. When the propitious date has been settled, after consultation with the Brahmins, in the case of Hindus, the girl's father sends another deputation, this time called *bhocha*, to the boy's parents along with a few rupees, a trousseau (*trewar*) and some presents for the mother. But the presents are sometimes sent after the day has been fixed. The party are then sent away with small presents for themselves and some sugar sweets and a head wrap for the fiancée. On their return the food is given to her companions and the wrap is put on her head. A few days before marriage a bracelet (*gána*) of wool is tied to the wrist of the boy and girl. To it is attached an iron ring, a *kauri* and a small bag containing a *lachi* and some grains of barley. This ceremony is called "*maiyan pauna*." When the girl or boy bathes before marriage the body is first anointed with *watna* consisting of oil, turmeric and spices. On the night before the marriage *mehndi* is rubbed on the palms of the hand and soles of the feet. Shortly before the fixed day the boy's

Marriage customs.

relatives are all assembled (*mel aya*). They pay in their contribution (*tambol*) to the wedding and attend the house-party at any preliminary ceremonies which the custom of the tribe to which they belong demands. These customs vary very much in the different tribes, and are slowly dying out. They all seem to symbolise the sharpening of the boy's weapons for war. Among several Jat tribes the boy has to lop off the branch of a *jand* tree, which is marked by the priest or *mirási*. Among others a goat's ear is cut off and the foreheads of all present are marked with its blood. Then the boy has to visit the female apartments, where the women all pay him honour, and give him money and the bracelets on his arms. This function is known as *salámi*. The marriage procession (*janj* or *barát*) then starts off. It is composed of the boy and his male relatives and the hangers-on (*ganá*) of the family, such as the priest, barber and certain menial servants. The *barát* usually takes care, from motives of economy, to pass through any villages there may be on the road by night. When they pass through by day they have to pay toll. On arrival at the bride's village they are met by her father with his following, and the leaders of the two parties embrace (*milni*). The *mirásís* recite verses (*kalián*) in praise of their respective heads and receive rewards. All then proceed to the girl's house, where the sweeper is standing to receive his present (*kudan ka rupíya*). Dinner is then served, and more recitation by the *mirásís* follows. The marriage may be preformed that night or the next day Immediately before it is celebrated the two fathers give their presents (*lág*) to the other's following. If the contracting parties are Muhammadans the marriage ceremony is very simple. The *ulama* asks the parents of the bride for permission to see her. This granted, he enters the *zanána*, asks the bride if she agrees to the marriage, and makes her repeat the creed. He then comes out and goes through the same formalities with the boy. The marriage is thus complete. Among the Hindus a place is swept clean on the floor and a frame of wood (*vedí*) is set up. The priest scatters *attar* of roses all round, and the bride and bridegroom take their seats on basket-stools under the canopy. The attendant *pandits* read extracts from the Sanscrit scriptures, and then tie the garments of the pair together, while flowers are scattered over them. All Hindu tribes have a small fire lighted, on which spices and *ghi* are thrown, and the girl's father usually places her hand in that of the boy. This ceremony (*sankallap*) takes the place of joining the garments, which is the practice among the Jats. Presents are then given to the attendants. The married couple then visit the *zanána*, where the women seat them and bring their heads together This ceremony is called *takht*.

Marriage customs.

Among the Sikhs the *anand* ceremony is growing in popularity replacing the Hindu *phera* ceremony. According to the *anand* ceremony the boy and girl take their stand before the holy Granth. A *Bhái* (priest) recites some verses and then the bride and bridegroom walk four times around the *Granth Sahib* and take a vow to be faithful to one another.

The bridegroom's father then parades his presents (*vari*), and this is followed by a display of the bride's gifts (*dáj*) from her father; after which the bride and bridegroom sit close by on a bedstead (*khát*), from which the ceremony takes its name. Both sets of followers again receive presents. Soon after the *khát* ceremony the procession leaves on its return journey. The girl sits in a palanquin (*dola*) and is attended usually by the barber's wife. Bearers (*kahárs*) carry the sweets, and most of her father's menials have some load or other. The potter and ironsmith carry the kitchen utensils, the washerman carries the clothes, and the sweeper the bed and small stool. If the parties are wealthy the village watchman leads the horse, the shoemaker the camel, and a Gujar the cow or buffalo. The barber, bard and priest may also accompany the bride. The bridegroom rides on a horse in front, as the song says :—

" *Age áge dúlhá chalda, píchí píchí dolí* (" the bridgroom goes in front and the palanquin behind ").

On arrival at the bridegroom's house the palanquin is put down outside the door, and the mother comes out with a cup of water, which she waves round the heads of the married pair and then drinks. The girl is then taken inside. Next day all the female relatives and the children meet, and in their presence the bride and bridegroom remove each other's thread bracelets (*gánán*) to signify that in future there will be no secrets between them. The bride is then sent home again; all her attendants, especially the *dái*, receiving parting gifts.

But the married pair do not live together for some time after the marriage. When the girl is adult there is a ceremony called *mukláwah* which is the final bringing home of the bride. This is not so pretentious a function as the marriage and the girl's father is supposed to spend only half as much as he did on the latter.

There are some parts of the marriage festivities which are felt to be peculiarly burdensome. The *mirásís* of the various clans belonging to the tribe in which a marriage is celebrated assemble in great numbers and receive cash sums from the bridegroom's father: this is known as *ratháchári* by the Jats, and *darbár* by the Rájpúts. They are fed by the bride's father,

Marriage customs.

who gives them also smaller cash presents. This is *átáchári*. But these customs are rapidly sharing the fate of corresponding customs, which used to be observed on the occasion of a death in the family, but which were abandoned some years ago. At the funeral of a leading Káhlon Jat the *mirásís* were angry at what they fancied was stinginess on the part of the heirs of the deceased. They seized the opportunity to insult the shades of the ancestors of the departed, and their action gave rise to such indignation among different Jat clans that they at once put a stop to the assembling of *mirásís* at funerals. About thirty years ago the Jats were summoned to a great council by the district authorities and promised to discountenance both the *ratháchári* and *átáchári* customs. They have been faithful to their promise as a rule, and the share taken by the *mirásís* in marriages is now very small. At the same time praiseworthy efforts are being made to reduce the presents to the attendants at marriages, and generally the only *lágís* who now receive presents of any value are the priests and barbers of both families and the woman who is in immediate waiting on the bride. The custom of spending only two days on a wedding is growing more popular.

Polyandry, inheritance through the mother, and female infanticide are nowadays at any rate unknown in the district.

Language.

Little need be said on the subject of language. Punjabi is the principal language of the district. It is spoken by 9,886 out of every 10,000 persons. Dogri is spoken by the Hindus of the north of the Zafarwál and Siálkot tahsils. Hindustáni is the tongue of the educated classes in the towns.

Tribes and castes.

Table No. 15 in the statistical volume gives the figures for the principal castes and tribes of the district, with details of sex and religion. It would be out of place to attempt a description of each. Many of them are found all over the Punjab, and most of them in many other districts, and their representatives in Siálkot are distinguished by no local peculiarities. Some of the leading tribes, and especially those who are important as landowners, or by position and influence, are briefly noticed in the following sections; and each caste will be found described in the Glossary of Tribes and Castes of the Punjab.

The most important tribes in order of population are Jat, Aráin, Rájpút, Tarkhán (carpenter), Megh, Kumhár (potter), Kashmiri, Brahmin, Julláha (weaver), Chuhra (sweeper), Jhiwar and Fakir. Of these the Jat, Aráin and Rájpút are the only agricultural tribes. Jats are found all over the district and form the backbone of the agricultural community. They are

Tribes and castes.

divided into numerous clans and profess different religions, but a strong family likeness pervades the whole tribe. The Muhammadan is sometimes said to be less energetic than his Hindu or Sikh brother, but it is very doubtful whether any such distinction exists. The Sikh sometimes indulges a taste for liquor and a certain amount of illicit distilling occurs in the district. All are patient, hard-working cultivators without much enterprise but tenacious of their rights and proud of their position as *zamíndárs* or landowners, even if their holding be but an acre or two. The Sikhs are freely recruited for the Army, but until the War few Mussalmáns were taken. In physique the Jat is generally of medium height with fairly regular features and a lean but wiry frame. The principal clans are the Bájwa, Basra, Chima, Ghuman, Káhlon, Malhi, Goraya, Sahi and Sandhu.

Bájwa Jats.

Bájwas are found in all tahsils except Daska. In the Siálkot tahsil they inhabit the Bhagowál zail only. In the Zafarwál tahsil they are grouped round Chawinda, in the Raya tahsil round Nárowál, while in Pasrúr they are found mainly in the north-west with head-quarters at Kaláswála. The Baju Rájpúts of Bajwát admit their relationship with the Bájwás. The clan is almost entirely confined to this district. The Bajús and Bájwás are singularly unanimous about their origin. They claim to be descended from Rám Chandar of the Súrajbánsi line. Their common ancestor was one Shalip, who lived in the time of Sikandar Lodi at Uch in Jhang, which was then part of the Multán Súba. Shalip was a man of some position, as he enjoyed a large *jágir* and paid tribute to Delhi. He quarrelled with the Governor of the Súba, and owing to the intrigues of the latter fell into disfavour. The imperial troops marched against him, and when his fort at Uch fell he poisoned himself. He had a large number of sons, some of whom were killed with their father. Two of them, Kals and Yas or Sís, however, escaped, disguised as falconers. Kals took refuge with a Sindhu Jat of Ban in the Pasrúr tahsíl, and married a Jat wife Yas took service with the Rájpút chief at Jammu and settled down at Gol, a village on the left bank of the Chenáb opposite Hundál in Bajwát. Shortly afterwards he crossed the river and settled down in Bajwát, where his descendants, the Bajús, live to this day. He put his brother Kals out of caste, as the latter had married beneath him. But Kals was strong enough to found a flourishing family of his own, which has now grown into the powerful Bájwa clan. The words Baju and Bájwa are derived from the word "Báz," meaning falcon. The Bajús, partly owing to the unhealthy climate of Bajwát, are an inferior race, but the Bájwás, especially the Sikhs mong them, are as good as any of the Jats in the district. They

Bájwa Jats. have three divisions. The descendants of Manak inhabit Pasrúr. Those of Manga cluster round Chawinda while Nárowál is the head-quarters of the children of Náru The last division is divided into two sub-divisions, which take their name from the number of villages owned by each Tradition says that Náru, the founder of Nárowál, who was a Bájwa, was unhappy enough to lose all his sons in infancy, till he was told by an astrologer that only that son would live who should be born beneath the shade of a *chhichhara* (*Butea frondosa*) tree. Náru arranged accordingly, and his next son was born under this tree. Sometime afterwards he found by chance a male infant lying under another *chhichhara* tree, and evidently abandoned by its parents. No trace of its belongings could be found, so Náru adopted it. The descendants of the real son of Náru live in Nárowál and own 22 villages. Those of the adopted son live on the right bank of the Jhajri nullah, and own 45 villages. The two sub-divisions are known by the terms "Báíswále" and "Paintálíswále." The latter are all also sometimes called "Chhichhríál."

The Bájwás have an interesting verse explaining the origin of their clan. There are various forms of it and probably the Kolu mentioned in the version below should be "Kalas":—

"*Unche Pindon ayon Mehal Dharu Dhie.*"
"*Kolu ton parnayon jian Ram Chand Sati.*"
"*Tenun Manak, Manga, Nar Singh Narain die*"
"*Aur bhi die aur bhi die aur bhi die aur bhi die.*"
"*Bas Bas bhi die.*"

"Oh Mehal, daughter of Dharu, who have come from Uncha Pind."
"Kolu has bought you in marriage as Ram Chand did Sita."
"God will give you three sons—Manak, Maugh and Nar Singh."
"He will give you four others."
"Mehal said 'Bas' (stop). He will give you Bas also."

Bas was a daughter of the Bájwa, and Hindus of the clan may not mention her name so that at the end of a meal they say "*Anand hogia*" where others would say "*Bas hogia*" "I have had enough."

The Bájwa Jats are represented by two distinguished branches of the clan. The respective heads both live in Kaláswála, a large village near Pasrúr. The first member of the family who made himself famous was Sardár Jodh Singh, who was first the favourite of Mahárájá Ranjít Singh, and then the object of his hate. After three years of an unequal struggle he submitted, and the Mahárájá conferred *jágírs* on him and married his daughter to Prince Kharak Singh. On the latter's death his widow adopted Sardár Bhagwán Singh, the son of her second cousin. His grandson, Sardár Randhir Singh, who has been educated at the Aitchison College, is the present head of the family.

The other side of the clan came into prominence at a later stage, but the authenticated history of its members presents a noble record. They were consistently distinguished by personal bravery, while one or two have displayed no small military capacity. The first member of the family of whom an accurate account is obtainable was Sardár Khushál Singh. He was by choice a scholar, but his descendants have all been soldiers. His son, Dula Singh, was one of the most dashing cavalry leaders of the Mahárájá's army. Dula Singh's eldest son, Jiwan Singh, was a remarkable character. He commanded the famous Sher Dil Paltan, and during the second Sikh war he remained thoroughly loyal. His elder son, Sant Singh, did good service in the Mutiny, and the younger, Sardár Jagat Singh, also did much to emulate the brilliant career of his father. He was appointed Subadár of the 29th Punjab Infantry when quite a lad, in 1857, and served in that regiment till his retirement in 1882. He saw much war service, and won the Order of Merit at the Paíwár Kotal in 1878 and later received the Order of British India. On his retirement from military service, he was appointed Honorary Magistrate and Civil Judge, and Chairman of the District Board. He was also granted the Order of C. I. E His eldest surviving son, Sardár Autar Singh, is an Extra Assistant Commissioner, while a younger son, Sardár Upar Singh, who represents the family in the district, is a Zaildár and President of the Notified Area, Kaláswála. A third son, Sardár Piyar Singh, was a Subadár in the 29th Punjábis, and the fourth, Datár Singh, is Jemadár in 107th Pioneers. Bájwa Jats.

Basra Jats are found mainly near Kali or Ghariál Kalán in the Pasrúr and Raya tahsils. They claim Phagwára in the Jullundur district as their home. Famine drove them with their herds to the jungles of Siálkot and they settled at Kali and in the neighbourhood.

Chimas are found, so far as this district is concerned, mainly in the Daska tahsíl where they hold many of the rich estates which enjoy irrigation from the Aik stream. They claim relationship with Chauhán Rajputs as their ancestor, Chima, belonged to that clan. They have the reputation of quarrelling amongst themselves but combining against strangers— Chima Jats.

"Chima aur Chatha
Khan pin nun vakh-o-rakh
Larai nun ikhatta."

(Chimas and Chattas separate for eating and drinking, but combine for fighting.)

Musulman Chimas still call in the Brahmin at their weddings.

Ghumman Jats.

The Ghumman Jats are chiefly settled in the Siálkot tahsil to the west and south of the city and around Sambriál in the Daska tahsil. They are an offshoot of the Janjúa Rájpúts, and so claim descent from Rája Dalíp of Delhí. One of his descendants, Sanpál, married out of caste, took service in Jammu, and founded this clan, which has 21 sub-divisions, each representing an alleged son of Sanpál. They intermarry with all the leading Jats, with the exception of the Máns. They have a few peculiar wedding customs, such as the worship of an idol made of grass tied up with red cloth, and the pouring of water on a lamb's head. They are good agriculturists.

Káhlon Jats.

The Káhlon Jats claim descent from Rája Vikrámajit, through Rája Jag Deo of Daranagar, of the lunar dynasty. The home of the clan is Batála in the Gurdáspur district. There are three divisions of the clan corresponding with the three sons of Solí, their founder. The first division inhabits Dhamthal, the north of the Ráya tahsil, and a small part of Shakargarh; the second, the remaining villages in Zafarwál; and the third, the rest of Shakargarh. Their marriage ceremonies differ somewhat from those of the western Jats, and they have special names for the various members of the marriage party. They intermarry with the other Jats. They are a quiet, industrious people, and make good soldiers.

Malhi Jats.

The Malhis of this district are found mainly around Baddomalhi in the Raya tahsil. The following interesting account of the tribe is supplied by one of its members. Ram Chanderji was of Súrajbansi family, and it is through him that the Malhis trace their descent. According Bard Chand (as Major Todd tells us) Malli, Malhi or Mohil is one of 36 Royal races of Rájasthán. Malhi was then holder of the Málwa estate, the capital of which was Udunth Kot, the ruins of which are to be found up to this day in the Multán district. From Greek History also we learn that Alexander the Great in his conquests of India met and fought with the warlike tribe of Malhi, the holder of Multán (Mohilsthán). Prithviraja, the King of Delhi (12 century A.D), the son of Bumhi, the son of Bisal, was of the same tribe of Rájpúts and was one of the greatest of Málwa princes. He was conquered by Shahab-ud-din Ghori and from that time the Malhis have been scattered all over the Punjab, founding villages wherever they settled. There is however even now a small state in Rájpútána by the name of Srobi, the ruler of which is a Malhi.

Malhis.

In loyalty the Malhis are second to none. In the reign of Shahjahan, Rai Jani (being converted to Islam, called Muhammad Jani), an ancestor of the Badhomalhi family and a descendent of Badho, was granted a Jagir by that monarch. This

Malhi Jats.

Jagir extended from Eminabad (Gujránwála district) to Naurangabad (tahsil Raya). It was reduced to a few villages in tahsil Raya by the Sikhs, and since the first settlement even out of those few villages the family has lost four or five, *viz.*, Kotli Hathu Malhi, Panjgirayan Gidhian, Rathian, etc.

The Malhis have a Sidh or Pír. He was the great-grandson of Prithviraja and his name is Lakshman Jati Sidh Bala Korshi. From his early days he was given to the worship of God, and therefore having given up the world and its pleasures he became a Jogi and being a prince soon came to be known as one of the greatest of the Jogis. He was so esteemed for his wonderful works that people have founded shrines in his honour all over the Punjab and fairs are held there to commemorate the memory of Sidh Bala Korshi. He is erroneously confused with Lakshman, the brother of Ram Chandarji, who indeed was no Jogi at all.

The customs of the Malhis are mostly those of the Hindus except for the observance of Muhammadan customs by those who have become Muhammadans and among these too, the most important customs such as marriage are mainly Hindu, although the ceremony of *nikah* is adopted from the Muhammadans, the *jehaz* and many other ceremonies connected with marriage are Hindu. Brahmins attend at the marriages of Mussulman and Christian Malhis, and the peculiar Bahi marriage customs are observed by the Hindus.

The people of this clan are also found in 12 or 13 villages round about Badiana, a village midway between Pasrúr and Sialkot. One of the rising families in this tract is that of Risáldár Pál Singh of Bathe, who joined the 25th Cavalry (F. F.), served in the Afghan War, 1878-80, and Tirah Campaign, 1897, rose to commissioned rank in 1900 and retired in 1912 after serving for 34 years. At the outbreak of the present Great War he, along with his brother Ishar Singh, again joined the regiment and is still serving. Two of his nephews also joined the army. One died in France while with the 15th Sikhs, and the other is still overseas with the 19th Lancers. His son, Iqbal Singh, is an Extra Assistant Commissioner in the Punjab.

Goraya Jats.

The Goraya clan is found mainly in the north-east of the Pasrúr tahsil and in the neighbouring villages of Daska. They are said to be descended from the Saroha family of Lunar Rájpúts and are closely connected with the Dhillon, Metli and Saroha Jats. The ancestor to whom they trace their origin, Rana, came from Sirsa to Jammu and thence to this district in the time of the Emperor Akbar. They reverence Pir Munda.

Sandhu Jats.

Sandhu Jats are found round Satráh in the Pasrúr tahsil and Wadhala Sandhuan in Daska. In this district they call themselves Sandhus, not Sindhus. They claim Solar Rájpút origin and believe that they came here from Ghazni, but whether Ghazni in Afghanistan or in the Deccan or Bikaner is not certain. Hindu Sandhus revere their ancestor Kala Pír or Kala Mehr of whom various wonderful tales are told. There is a shrine at Satráh to his memory.

Sardár Shiv Deo Singh is the present head of the Sandhú Jat family of Siránwáli in the Pasrúr tahsil. The family rose to position and power under the early Sikh rule, and the grand-aunt of the present Sardár married into the Royal family at Lahore. Her brother, Sardár Mangal Singh, attached himself to Prince Kharak Singh, whose chief favourite he was, and received large *jágírs*. On the death of the Prince most of the *jágírs* were resumed. After annexation he was allotted a cash pension of Rs. 1,000 a month. He died in 1864. In 1870 his only son, Richpál Singh, married the niece of Ráni Jind Kaur, widow of Prince Kashmíra Singh, and had one son, Shiv Deo Singh, who was born in 1875. In 1884 Sardár Richpál Singh was nominated President of the District Board of Siálkot. In the same year he was entrusted with civil and criminal powers as an Honorary Magistrate with his Court at Siránwáli. He died in 1907. His son has succeeded him as Honorary Magistrate at Siránwáli where he lives a quiet studious life and is much respected by all who know him. He is a Provincial Darbari.

The Sandhús of Wadhála in Daska emerged from obscurity during the Mughal ascendancy, but Sardár Mahtáb Singh was the first to strike out a course for himself. He threw in his lot with two of the Bhangi leaders, and became connected by marriage with the father of Mahárájá Ranjít Singh. The latter, however, soon broke with him, and a fierce quarrel ensued. After much desultory fighting the heads of the family took service in Kashmír. They returned to the Punjab in 1814, and in the two Sikh wars some members took one side and some the other. Sardár Sahib Singh served in the Bará Ghorchará. On his death Government resumed three-fourths of his *jágír*. His eldest son, who died in 1894, never took service. But the second son, Baghel Singh, had a distinguished career. He rendered valuable assistance in 1857 both in Siálkot and Oudh, and in 1873 went to the Andamans as Assistant District Superintendent of Police. He retired in 1884 on a well-earned pension and with the title of Rái Bahádur.

Sardár Baghel Singh's son Hákim Singh had an honourable career, serving with the 18th Lancers in Afghanistan and

and later as a Subedár in the Burma Police. After his retirement he became Honoray Magistrate and Civil Judge at Daska. He died in 1915. Sandhu Jats.

The most prominent representative of the family at present is Risaldár Sardár Hira Singh, son of Sardár Thákur Singh, who served in the 30th Lancers. He is a Provincial Darbari.

Mán Jats. The Mán Jats do not properly belong to the Siálkot district, but any mention of the tribe would not be complete without a reference to this famous clan. With the Bhular and Her clans it forms the "two-and-a-half houses" which claim to be the oldest and best of the Jat clans. The leading representative of the tribe in the Siálkot district is Sardár Harnam Singh, Honorary Magistrate of Kila Sardár Harnám Singhwála in the Raya tahsil. His grandfather, Sardar Budh Singh, was an exceptionally gallant and faithful adherent of the British throughout the chequered period which preceded and followed annexation. He died in 1856.

Rájpúts. The principal Rájpút clans of the Siálkot district are the Bajju, Manhás, Salehria, Bhatti and Khokhar.

Bajjus. The Bajju clan inhabit the eastern portion of the Bajwát which is named after them. Their origin has already been noticed in connection with their relations the Bájwa Jats. The Bajjus are all Dogras, generally of short stature and weak physique.

Owing to the dampness of the climate they suffer much from fever. Goitre is also prevalent in the Bajwát and impotence is said to be common. Like all Dogras they take a less sombre view of life than does the Jat. They revere an ancestor named Baj, a Sidh or saint, whose *samadh* exists at Chak Khoja.

According to them Baz was a holy *faqir* who worshipped on the bank of the Chenab at Chak Khoja God in the shape of Lakmanji appeared to him out of the river. So did the Jal Pír, presiding spirit of the waters. Then he became a Sidh, that is, a famous saint. When he died he was buried, not burned, and his *samadh* or tomb is at Chak Khoja. When Baz was recognised by the Gods and became a Sidh, the Bájus all put on necklaces of *tulsi* as a sign that they had become his followers. Bájjus are Hindús ; Bájwas are Hindu, Sikh or Musalmán.

The Bajjus take girls in marriage from the Thakur castes inhabiting Jammu territory. They give daughters to Manhás, Chib and Bahu Rajputs But towards the end of 1915 the Bajjus resolved to give up the system of hypergamy and now they say that they will give their daughters only to clans who are ready to reciprocate.

Jamwáls and Manhás.

The Bajwát contains a few villages belonging to Jamwáls and the western half of the tract is occupied by the Manhás clan. The Jamwáls and Manhás are said to have a common solar origin. They came originally from Ajudhia In the wars of the Mahábhárata they fought on the side of the Kauravas against the Pandavas and after the fight at Kurukshetra fled to Kashmir and then to Mankot where their ancestor Jamu Lochar defeated Chandar Hans, the ruler of the territory now known as Jammu. The victor founded the city of that name. The Jamwáls may not touch the plough, and when one of them took to agriculture he was cast off and founded the Manhás clan. The Manhás of the Bajwát claim to have fallen later than other branches of the clan and pride themselves on the fact. The Manhás give daughters in marriage to the Chib, Bahu, Jaswál, Pathani and Galeria clans. They say that they receive daughters from those clans *dohra natta* and also take daughters from the Charak, Salehria, Saroch, Sin, Bajju and Lange clans. Jamwáls like the Bajjus are all Hindús. Some Manhás have been converted to Islam. The Hindús supply a considerable number of recruits to Dogra regiments.

Salehria Rajputs.

The Salehria clan is found mainly in the north-east of the Zafarwál tahsil and is mainly Muhammadan. They are of lunar origin. Two different accounts of their history are given in the "Glossary of Tribes and Castes" and they need not be repeated here. Suffice it to say, that they claim among their ancestors Raja Sál who was, according to one story, the founder of Siálkot. The Hindu members of the clan have combined with Charaks and other *gôts* to refuse daughters to tribes which will not give daughters to them. Salehrias have enlisted well during the Great War—under the guidance of Subadár Hashim Khan, late of the 58th Rifles, a fine old native officer who was once orderly to Lord Roberts in Afghanistán.

Bhattis.

Bhatti Rajputs are all Musalmán. They are found in many parts of the Punjab and are met with in different tahsils of this district. Tradition connects them with Bikáner, Jaisulmir and the old fortress of Bhatner and they claim descent from Rája Sálivahán, the founder of Siálkot. The Bhattis are the most industrious of all the Rájpút tribes.

Khokhars.

Khokhars also are found here and there in different parts of the district and are not a distinctively Siálkot tribe as they inhabit various tracts along the Chenab and Jhelum Valleys. Their origin is very obscure and their history occupies eleven pages of the "Glossary of Tribes and Castes." They deserve mention here mainly because the influential of Raya tahsil Mirowál family belongs to this clan.

Khokhar is a common *gót* name among Lohárs, Tarkháns and Chuhras.

The Awáns occupy a strip of country stretching from Máhárájke in Zafarwál, due west, into Gujrát. They have very exalted theories about their descent, and describe themselves as the looting auxiliaries of some invaders of India from the west. But the fact that they still consult Brahmins points to a Hindu origin. They are all Muhammadans and agriculturists. They have good physique. Awáns.

Like the Khokhars and Bhattis this tribe is by no means confined to the Siálkot district.

The Arains are probably an offshoot of the Kamboh or Saini tribe. They are found all over the district, generally as tenants, and they frequently enjoy rights of occupancy. They are famous market-gardeners and excel at intensive cultivation. In the Raya tahsil especially they are of fine physique and are the best looking people in that tract. They are all Muhammadans. Arains.

Other agricultural tribes or clans notified as such under the Punjab Alienation of Land Act are the Bághbán, Dogar, Ghakkar, Gujar, Kamboh, Kureshi, Labana, Mughal, Pathán, Saini and Sayad. None of them is of much importance numerically. Bághbáns are related to the Arain tribe. The origin of the Dogar is obscure, but in this district they rank as a Jat clan. On the whole they are peaceful agriculturists, though their reputation is somewhat suspect. Ghakkar is a Rájpút clan. There are very few of them in this district. Other tribes.

The Gujars were originally a pastoral race. In this district they are scarcely to be distinguished from the Jats and are quiet agriculturists, not inferior to their neighbours in the art of cultivation. Gujars.

The Kamboh and Arain are probably caste fellows, but the former is not addicted to market gardening as is the latter.

Kureshis are of Arab descent and belong to the same tribe as the Prophet. Their strong-hold in the Siálkot district is Chitti Shekhan where some reputed relics of the Prophet are kept. The tribe enjoys an odour of sanctity. Some of them are *hakims* and the profession of medicine is hereditary in one or two families. They are not good cultivators.

Labánas are a peculiar race found in the Raya, Pasrúr and Siálkot tahsils. They are all Sikhs and are freely recruited especially for Pioneer Regiments. In this district they are Labánas.

Labánas.

agriculturists, hard-working and persistent, quarrelsome and acquisitive. In some villages they have a bad reputation as thieves. In the Daska tahsil there are a few settlements of Bahrupias, whose features and ways closely resemble those of the Labánas of other tahsils. They have had the good fortune, however, to be recognized officially as Rájpúts, although they are probably Labánas or Mahtams in origin. The Bahrupias are all tenants with rights of occupancy, but they also practise the profession of mimics, assuming various disguises and begging money as a reward for their skill in doing so.

Mahtams.

The Mahtams of the riverain villages in Raya when they wear the *kes* closely resemble in appearance Labánas and Bahrupias. They are all three as a rule lean, wiry and swarthy. The Mahtams are tenants, sometimes with right of occupancy, but they are poor cultivators, while the Labánas are good and the Bahrupias excellent agriculturists. Mahtams are much addicted to sport, and coursing hares or netting pigs has much more attraction for them than ploughing the soil. The Mughals, Patháns and Sayads of this district are somewhat poor specimens of once great Mussalmán tribes which came into India with various invaders. How far the claim of the so-called Sayads to belong to that tribe is justified cannot be said, but it is notorious that the genealogy of many of them will not bear inspection.

There are very few Sainis in the district. They are the Hindu counterpart of the Arains.

Dat Brahmins.

Dat Brahmins are notified as an agricultural tribe in a separate group under the Punjab Alienation of Land Act, 1900. They are found in the village of Zafarwál Dattan in the Raya tahsil. Like the Dat or Muhil Brahmins of other districts they are addicted to Government service in which some of them have attained considerable distinctions, notably the family of Sardár Jai Singh. His eldest son was Sardar Ganda Singh, Sardar Bahadur, Honorary Captain, A.-D.-C. to H. E. Lord Roberts when Commander-in-Chief in India. Sardár Ganda Singh served with the 19th Lancers (Fane's Horse) in the Mutiny, China, Afghanistán and on the frontier. On retirement in 1894 he was appointed Sub-Registrar of Raya. Sardár Natha Singh, son of Sardár Jai Singh's second son, served as a Tahsildar in Baluchistán and after retiring was appointed Honorary Magistrate and Sub-Registrar in Raya. The late Sardár Bahadur Sardár Sant Singh, son of the third son, was an Extra Assistant Commissioner in the Punjab and served with credit as President of the Council of Regency, Kalsia State. The family holds a hereditary seat in the Provincial Darbar. No families observe primogeniture.

Religions.

In Table 16 of volume B the distribution of the population by religions is shown.

The difference between members of the different religions is less strongly marked in the Siálkot district than in the eastern and western parts of the Province and it is often difficult to tell by a man's looks and dress whether he is a Mussalmán or a Hindu. Sometimes even his name is no indication of his religion. This resemblance is due to the fact that with the exceptions of the Awáns, Mughals, Saiyads and Koreshis practically all the tribes inhabiting the district were originally Hindu, and the process of conversion has been very partial so that in many villages there are living side by side Hindu and Muhammadan members of the same clan, all descended from one common ancestor. They are all governed by customary law and the ties of their religion are generally somewhat loose, so that there is little difference between them except in name.

Nearly two-thirds of the population are Muhammadan ; one-fourth is Hindu, one-twelfth Sikh and one-twentieth Christian. The numbers of Sikhs and of Christians have greatly increased since 1881, while those of Hindus and Muhammadans have decreased. In the case of the Sikhs the sudden growth between 1901 and 1911 is at any rate in part due to the abandonment at last census of the strict classification previously in force by which only *Kesdháris* were included in the term Sikh. Since that time recruitment has led to an increase in the number of Sikhs, as most Hindu Jats of the Punjab enlist as Sikhs in order to get into Sikh regiments. The distinction will be again referred to in the following paragraphs. The Muhammadans of this district belong mainly to the Sunni sect, but there are as many as eleven and-a-half thousand Shias, while the Wahábis and Ahmadis are fairly numerous. For a description of the various religions reference should be made to the Census Report.

Musalmáns.

The last census showed the number of Musalmáns to be 604,801, a decrease of 65,000 on the figures of 1901. This is due to migration. The great bulk of this population is of the Sunni sect. The Shiáhs are scattered in small groups all over the district and are most numerous in the town of Nárowál. The Musalmáns of the district may be divided into two distinct classes. The original Musalmáns, such as Sayyads Pathâns and Mughals, are strict followers of Islám, but are proportionately few in number. The other class consists of the Mussalmán Rájpúts, Jats, Gujars and other converts from Hinduism. Their conversion may roughly be said to date from the early days of the Mughal

Musalmáns. dynasty, and it is certain that till two centuries ago the number of converts was very small. In some cases whole villages, and in others only one or more sections, adopted the new faith. It rarely happened that a large group of villages situated all together went over to Islám in a body. Thus the new converts went on living side by side with their brethren who still retained their old faith, and in this way kept up many of the customs and practices of the religion they had left. At the present day many Musalmáns are followers of the Prophet only in name. They circumcise their children and repeat the creed (*kalima*), but they continue to pay respect to local deities and employ a Brahmin priest in their social ceremonies.

Hindus. Table No. 10 shows that the number of persons returned as Hindus at the census of 1911 was 242,325, or 60,000 less than at the previous census. This drop is due partly to plague and emigration, partly to the change in classification of Sikhs which has already been noticed. The Hindus of the district contain many sects, devotees of Shiv, Vishnu and Devi, Jains, members of the Sanátan Dharm Sabha, Arya Samáj, Balmikis, Lalbegis, and so on. As a rule the Hindus of the district are meat-eaters, unlike their stricter brethren in the east of the Province.

Generally speaking, the ordinary Hindus of the villages pay little attention to religious things. The ordinary rustic thinks very little about a future life, and if he ever does give it a thought, is usually of opinion that his condition after death will depend very much on how he behaved in this life. The majority, such as the Jats, Khatrís, Arorás, Sunárs, and so on, and the Sikhs, attend the *dharmsála* to hear the *Granth* read at least twice a month, on the first day of the month and on the day of of the full moon (*púranmáshi*). The *Granth* is usually read by the presiding priest, *Granthi*, and sweetmeats (*karáhparsád*), are distributed to the congregation. Most of the pure Hindús such as Brahmins, Khatrís and Arorás worship the images of some of their numerous deities in the temples (*thákurdwára*), where these are kept. These temples are most frequently met with in the northern part of the district on the border of Jammú. Generally each village has its own Brahmin priest (*parohit*), who performs religious ceremonies, and who receives in return grain-cakes (*handa*) and a small share of grain at each harvest. But besides the ordinary priest there is a superior Brahmin (*pándá*), who has greater pretensions to learning. His services are shared between two or more villages. He is usually the celebrant at weddings. In addition to these two there is a third class of religious guide (*acháraj*). He lives, as a rule, in a town or large village and his functions are usually confined to presiding at funeral

ceremonies (*kiriya*). When a Hindu dies his body is burned, the funeral ceremonies are performed, and the ashes are conveyed to the Ganges by his nearest male relative. All strict Hindus wear the sacred thread (*janeu*). They have to bathe early every morning, and are not supposed to touch their first meal until they have washed their hands and feet (*panj-ashnána*). Hindus.

Jains. According to the census of 1911 there are 2,029 Jains in this district. Almost all of them belong to the Bhábra tribe and are to be found chiefly in the towns of Siálkot and Pasrúr. They are usually traders. In paragraph 256 of the Punjab Census Report of 1881 the main features of the Jain religion are described by Sir Denzil Ibbetson.

Sikhs. The total number of Sikhs returned in the census of 1911 came to 81,761. This figure is nearly three times as large as that of 1881, and there can be little doubt that the influx of Mazhbís from the Chuhra caste has been very large.

The differences in the returns of Sikhs at different periods are due in some measure to the varying ideas of the several enumerators as to what constitutes a Sikh. The Sikhs are divided into two classes, which may be termed pure and secondary. A pure Sikh is a member of the Khálsa, who faithfully observes the ordinances of the tenth *Gurú* Gobind Singh. They are admitted to the faith by the ceremony of *khande ki pahul*. This consists in all the candidates for initiation, no matter to what rank and caste they previously belonged, drinking together from the same bowl a mixture of sugared spices (*patásha*) and water stirred up with a steel dagger (*khanda*). While this is going on extracts from the Sikh scriptures are chanted. No one is supposed to be admitted in this way until he has reached manhood. Occasionally an infant may go through this ceremony, but he has to repeat it when he reaches years of discretion, before he can consider himself to be a true Sikh. After initiation the man adds *Singh* to his name, and is enjoined to always carry on his person five distinctive signs (*kakkás*), each of which begin with the letter K; uncut hair (*kes*), short drawers (*kachh*), a steel bracelet (*kara*), a steel dagger (*khanda*), and a comb (*kanga*). He is also forbidden to use tobacco in any form, and to eat the flesh of any animal which has not been killed by a blow on the neck (*jhatka*). The Sikh religion, being based on the principle of the brotherhood of man, recognises no internal caste distinctions. No deity is recognised except the one God, the worship of idols is prohibited and Brahmins are not supposed to be entitled to any special respect. There is only one Supreme Being (*Akál Purkh*), whose

centre is everywhere and who is without limit. He is omnipotent and everlasting. Every Sikh is required to rise early every morning and to bathe his whole body, or at least his hands and feet. He then has to recite sacred verses which he has to commit to memory. He has also to hear a portion of the *Granth* read before he takes his morning meal.

The secondary Sikh is a professed follower of Gurú Nának, or is a member of some sect which has identified itself with the name of some *Gurú* other than Gobind Singh. He is admitted to the faith by the ceremonial known as *charn kí pahul*. The leading distinction between this class and the ordinary Hindus is that the former do not worship idols. They are not particular about their hair; and may use tobacco or not as they please. Very few smoke, however, and as a rule they are not particular about abstaining from all meat not killed in the orthodox way. Of the five distinctive signs of a true Sikh they usually adopt only three—the bracelet, the comb and the uncut hair. They have not such a simple or such a pure scheme of religion as the followers of Gurú Gobind Singh and have not the same value as fighting men.

Religious establishments.

In every village of moderate dimensions, places are set apart for religious worship, the Muhammadan mosque being distinguished from the single-domed *shivólá* and *thákurdwárá* of the Hindus by its triple cupola. The mosques are generally of brick-work, and are enclosed with a low wall; burial-grounds are attached to the mosques, in some of which are said to repose the ashes of holy men, sainted priests, or village progenitors. In many places enclosures are attached, called *dáirás* with the Muhammadans, or *dharmsálas* by the Hindús, which contain accommodation for travellers, and afford convenient rendezvous for rustic gatherings. Among Jats who can look back to a Rájpút origin, it is not uncommon to find veneration paid to the *théh*, or mound, which is the traditional site of the first location of the tribe. These mounds are marked by a few scattered tombs or a grove of trees, or in some cases have been selected by a *faqír* as places suitable for a solitary life. Among the Jats great reverence is paid to the *jand* tree, which is often introduced into these places of worship. The Rájpúts are more lofty than other tribes in their religion, and more rigorous in their ceremonial observances. Nothing can be done without consulting their Brahmins, or *prohits*; no exercise is complete unless attended with oblations; and generally the outward signs of religion are more numerous. *Thákur* is the generic term applied to their gods; temples are everywhere raised in their honour. Asceticism, too, is more freely encouraged by Rájpúts than by others of the peasantry.

The three localities where the most prominent regard is paid to religious observances are Kotli Báwá Fakir Chand; Ber Bábá Nának, close to Siálkot; and the tomb of Imám Sáhíb, also at Siálkot. The two former are the strongholds of the Sikh faith, and the Ber Bábá Nának is popularly held to have been established by Bábá Nának, the first Sikh Gurú, himself. The first is situated on the road from Pasrúr to Wazírábad, in the centre of a cluster of Sikh villages, and is presided over by a Mahant, who has some 200 disciples. Ber Bábá Nának, close to Siálkot, contains the shrine (*Samádh*) of Natha Singh Shahid, and has a temple with a handsome cupola, which was gilded at the expense of Mahárája Ranjít Singh, by whom large endowments were granted for its support. Both institutions are above a century old, and have been liberally treated by the British Government. The Siálkot shrine has a large grant in perpetuity and boasts of nearly 100 retainers. At this shrine the *Baisákhi* festival at the commencement of the new year is always kept with great rejoicings, as many as 10,000 people being sometimes in attendance. It is one of the most important shrines in the Province, and was administered by the guardian of the *Mahant*, who is a minor, until September 1920 when the management was taken over by the Panth. Temples and shrines.

The mosque and tomb of Imám Shah occupies a conspicuous position in the southern suburbs of the city of Siálkot. It is supported by contributions from nearly every village in the district, and possesses branch establishments in several places. Being one of the oldest strongholds of the Muhammadan religion, it is held in great reverence throughout the Punjab. An important gathering, attended by worshippers from a distance, takes place at the time of the *Muharram*.

There are a number of smaller shrines scattered all over the district, which are reverenced and resorted to by the people. A few of these, situated chiefly in the centre of the district, are named "Lachman Jati *ki Mári*" after a Malhi Jat of Badiána who died in the odour of sanctity, and is one of the best known saints in Siálkot. In Daska the Rái Jats attach particular importance to the tomb of Pír Báwar Nath in Salhoke In the town of Daska there is a famous well, Qasbiwála, which is popularly believed to be fed with water from the Ganges for five hours on the first day of *Baisákh* every year. In Gurála there is an important shrine held in respect by the Sáhi and Chima Jats. Just outside the city of Pasrúr is the tomb of the founder of the Bájwa Jat clan. The town itself contains several sacred places. The Jains have a large temple in Kila Sobha

Temples and shrines.

Singh. Jangí Sháh Khákí, on the road from Pasrúr to Gujránwála, is the site of an important *Khánqah* where a large fair is held in June. Jauneke is celebrated for the tomb of a *Faqír* who is buried here with a dog and kite, who, tradition says, killed his enemies for him. The leading fair of the district is still held at Koreke, which is the resting place of a *Faqír* named Gulú Sháh, but, as will be explained later on, the commercial importance of the place has declined, though its *religio loci* is still recognised. Gil on the Degh is the most important centre of the Kúka Sikhs in the district. The village of Kotlí Maqbara takes its name from the large tomb there, which architecturally is the finest building in the district. Hitherto it has been kept in repair by Government. The best known of the shrines in Raya is the large *thákurdwára* of Gopál Dás in Nárowál. Baddomalli contains three important Hindu temples and a good mosque. The Damdamma Sáhib of Síhowál in the Zafarwál tahsil is much reverenced by Sikhs, and Zafarwál itself has two important temples. The most prominent building in Siálkot City is the temple built by Rája Tej Singh of Cheliánwála fame. One of the most famous shrines in the district is attached to the Púran well, called after the second son of Rája Sal, who gave his name to Siálkot. It is situated about two miles to the north of cantonments to the west of the Chaprár road.

Non-Christian religious societies.

There has been great progress and development in the social and religious life of Siálkot since the commencement of the 20th Century. There has not only been an increase in the number of the religious societies, but their activities continue unabated in various directions. They preach their doctrines and principles throughout the district. Various educational institutions are maintained by these societies. From some time the native religious societies of Siálkot are being unconsciously drawn into the vortex of politics by their leading spirits. The religious controversies and debates between Arya Samájists and Sanátanists, Khálsás and Muslims which were a prominent feature of the anniversary meetings, have now become a thing of the past. The Arya Samáj is at present giving a lead in politics to other similar societies. The following non-Christian religious societies exist in Siálkot :—

Arya Samáj, Singh Sabha, Sanátan Dharam Sabha, Jain Sabha, Brahmo Samaj, Anjuman Islámia and Anjuman Ahmadia.

The Arya Samáj.—This society was established here in the eighties of the last century. Some of Arya Samájists raised subscriptions and built a big *Mandar* near the Fort. The

Non-Christian religious societies.

number of members is over three hundred, and most of the Hindús of Siálkot hold Samájist views. Allied with this parent institution, there is an Arya Kumar Sabha which is composed of young Arya Samájists. The aim of the society is to preach and revive the Vedic doctrines enunciated by Máhárishi Swámi Dyánand Saraswati in his well-known work *Satyarth Parkash*, and to encourage the diffusion of Sanskritic lore. Under the guidance of the society and managership of Lala Ganga Ram, Vakil, a high school has recently been started, where elementary classes in tailoring and carpentry are also introduced. Special attention is paid to the teaching of Sanskrit. A suitable building for the school has been built in front of the Samáj Mandar, of which the foundation stone was laid down by Sir Colonel F. Popham Young, the then Deputy Commissioner, in 1912. The number of pupils in the school is 275. Children belonging to the depressed class of Meghs are also admitted into the school. Six primary village schools are also maintained by the Samáj, and a girls' school, the Arya Kanya Páthshála, in Siálkot. The Manager of the girls' school is Kaiser Chand, a teacher of Ganda Singh Hindu High School. The number of pupils in the Páthshála in 267. The medium of instruction in the school is Hindi, and both the schools are open to inspection by the Educational Department. The Kanya Páthshála holds daily classes in Domestic Science, the teaching of which is approved by the parents. Religious instruction is also imparted to the girls.

The most beneficial work ever undertaken by the Siálkot Arya Samáj is the uplifting and reclamation of the depressed classes or the "untouchables," such as Meghs. For years the Siálkot Arya Samáj was the centre of attraction for the Meghs of the Punjab. The first "purification" ceremony of 200 Meghs was performed by Swámi Satyananda Saraswati at the anniversary meeting of the Arya Samáj in Siálkot on the 28th and 29th March 1903. After purification the Meghs called themselves Arya *Bhagats*. Over 40,000 (forty thousand) Meghs have so far been brought into the fold of the Arya Samáj in various districts. The branch of the Samáj is, to which this work is entrusted, is called "Arya Megh Uddhar Sabha." The objects of this society are to raise the social status of the Meghs, to better their economic condition, to provide facilities for their education—religious, secular and industrial. This society was registered under the Charitable Societies Act, XXI of 1860 on the 13th day of June, 1912. The Government has granted about 50 rectangles of canal-irrigated land to the society for the betterment of the Arya Meghs.

Non-Christian religious societies.

Sri Guru Singh Sabha.—This society was established in 1884. The Sabha has about 100 regular members. The aim of the Sabha is to preach Guru Nának's doctrines and principles from their standard works dealing with morals and rules of conduct, and to raise the social status of the *Khálsás* by the light of education. This society now maintains one Anglo-Vernacular high school for boys. The Managing Committee of the school whose President is Sardár Gurbakhsh Singh, (Senior) Vakil, consists of twelve members. Four years ago a big spacious building for the school was built near Bábá-di-Ber shrine and the opening ceremony was performed by Sir Michael O'Dwyer, the late Lieutenant-Governor of the Punjab. Gurmukhi is treated as compulsory subject in the school for the Sikh students. The number of students in the school is 495. There are two primary branches of this school, which are located in Dharowál Muhalla and Singh Sabha Mandar. A Khálsa Anglo-Vernacular girls' school is also supported by the society. The number of girls in the school is 123. Great stress is laid on religious teaching in this school.

Sanátan Dharam Sabha.—There is no regular society at present in Siálkot. Whenever any religious meeting takes place the Sanátanists gather together to select their President and Secretary. The only aim of the Sabha is to preach the ancient Shastric and Puránic doctrines, and to check the inroads of other creeds upon their own. This society does not encourage proselytizing and is lagging behind other sister societies in general activity.

Jain Sabha.—In 1892 the Bhábrás of the city constituted this society for their own betterment in religious and social directions. A big building named "Upasra," wherein the Bhábra community, both male and female, meet every morning for prayer, has recently been built in the heart of the city, where their *Gúrús*, called Pujyiás, who have assumed the garb and manners of life of *Fakírs* and have practised all the austerities of their holy calling, give discourses on Jainism. The assembly then sings the inspired songs from their sacred books. A Jain library which has recently been established by the Sabha near the Upasra is proving an efficient instrument of education in keeping the society abreast of the present day politics.

Saddháran Brahmo Samaj.—A branch of the Calcutta Brahmo Samaj was opened in Siálkot in 1912 by Rev. Parkash Dev, the late Brahmo Missionary. Public subscriptions were raised and the Samáj Mandar was built on the Ram Talai. The land for the *Mandar* was given free of cost by the late Sardár

Non-Christian religious societies.

Jagjot Singh. The devotees of the Brahmo Samaj meet together every Sunday in the Prayer Hall, but there are no regular members in Siálkot; followers of the Samáj often come from Jammú and other outside stations. The Brahmo Samaj movement inaugurated by Rájá Rám Mohan Rái and fostered and developed by their later leaders, is a serions attempt to preserve the purity of Theism, to save it from the dangers to which it has hitherto been liable, and to make it suited to the changed state of the country and the world. The aim and object of the Saddháran Brahmo Samaj is to build up a healthy, religious and social life. They believe in God as the only creator and sustainer of the world and worship Him through knowledge, love and holiness. They fight against idolatry, pantheism and caste restrictions. They preach the idea of the equal rights of men and women and universal brotherhood.

Anjuman-i-Islamia.—This society was established eight years age. In 1904 there was a society Madrasat-ul-Kuran, and later on two more societies Taid-ul-Islám and Shabban-ul-Muslimin came into existence. But in 1908 these three societies were amalgamated and named Anjuman-i-Islámia. Its aim is to spread religious and secular education among the Muhammadan people of Siálkot, to provide education for the poor, helpless and orphans and lastly to plan out and bring into force new schemes for the social and spiritual improvement of their sect. The regular members number 65. One high school with two lower primary branches and orphanage are maintained by the Anjuman and are financed partly from public and partly from private funds The Managing Committee of the school consists of 14 members. The number of students in the school at present is over 700 Muhammadan pupils who read the *Kurán* and commit to memory passages embodying the cardinal principles of their faith. A magnificient building for the school has been built near the serái of His Highness the Mahárájá of Jammú and Kashmír.

Various other Muslim societies such as Anjuman Darul Hadís, Anjuman Hadait Islám and Anjuman Ahmadia are in their infancy. The last-named society is of some importance. The founder of the Ahmadia movement in Islám was Mirza Ghulám Ahmad of Qádián, who is considered as the promised Messiah and Mahdi by his followers. Siálkot is one of the great strongholds of the Qádiáni party. The Lahore Ahmadia party has also a branch at Siálkot. The membership of the Siálkot society is over two hundred. The aim of the Ahmadia community is the dissemination of true knowledge as to the teaching of Islám.

Ecclesiastical Administration.

Ecclesiastical.

Chaplains of the Church of England and of the Roman Catholic Church are stationed in Siálkot Cantonments; and a Scotch Presbyterian Missionary acts as Chaplain for t e Presbyterians. A Wesleyan Minister visits Cantonments from Ráwalpindi.

Christian Missions.

Missions.

The Church of England, the Scotch and American Presbyterian Missions, and the Roman Catholic Church, all work in the district, and the three former churches have settled their respective spheres of activity. At the census of 1911 the Christians numbered 48,620, against 1,535 recorded thirty years before that and the "mass movement" has been more successful here than elsewhere in the Punjab. Indian converts comprise 95 per cent. of the total; the majority of these were originally Chuhrás, employed as serfs or farm labourers, and as a rule they have kept to their old profession. In the war they were freely enlisted in the 71st and 73rd Punjabis and have turned out to be much better soldiers than was generally anticipated. The village Christians have most of the raw-hide trade in their hands and have in some cases made money out of it. Others are employed as servants or canteen-keepers in Cantonments. Many have gone away to the Bár particularly to Youngsonábád.

C. M. S. Mission.

The Church of England Mission at Narowál in the Raya Tahsíl was founded by the Rev. Dr. Bruce in 1859 and owes a great deal of its success and expansion to the labours of the well-known missionary, the Rev. Rowland Bateman, who was appointed to Narowál in 1872. The controlling authority is the Church Missionary Society in London. The present staff includes two English clergymen and a large number of Catechists and Teachers. The sphere of the Mission is confined to the Northern part of the Raya Tahsíl. The work may be divided into two sections (*a*) Institutional, (*b*) Pastoral and Evangelistic. In connection with (*a*) there is one High School, eighteen Primary Schools and a Hospital. Connected with the High School there are two Boarding Houses, one for Christians reading up to the Middle standard, the other, built largely with the help of local subscriptions, more particularly for Non-Christians reading to any standard. The High School has a staff of thirteen certificated masters with one of the English Missionaries as manager. There are three hundred boys on the roll. The school has regularly gained good reports from the Inspectors, and results obtained in the University Matriculation Examination

have been excellent, 17 candidates having passed out of 18 in 1920. In the Primary Schools there are about seven hundred boys. The total annual expenditure of the Mission on education is about Rs. 22,000 of which about Rs 9,000 is supplied by Government grants. C. M. S. Mission.

The following are the Hospital statistics for the last year :—

Out-patients	In-patients	Minor operations	Major operations.	Visits of patients.
7,348	22	832	5	11,300

(*b*) Pastoral and Evangelistic work is carried on in Narowál and about 250 surrounding villages, in about 170 of which congregations have been formed from among the Chuhras. In fact practically the whole of the Chuhra community have either been baptised or are under instructions, the total number of baptised being about 5,700. These village Christians are all agricultural labourers, and considering their poverty they contribute generously to Church Funds. They are not the only fruit of the Narowál Mission, for many of the leading Christians of the Punjab, too, owe their conversion to it. In Narowál itself there is a large church, which seats 400 in the actual building, and can accommodate three to four thousand in the quadrangle attached to it, while there are ten small church buildings in the villages.

The Zenána Mission at Narowál was founded in 1884 by Miss Clay and Miss Catchpool and is now superintended by three Lady Missionaries. The mission is under the orders of the Church of England Zenána Missionary Society in London. The English ladies are assisted by several Indian workers. There is a large Boarding School, recently raised to the Middle standard, in which there are now 112 girls, who besides being given an education up to this standard are also trained to Household duties, and the school regularly obtains excellent reports from the Inspectress. There is also a Zenána Hospital, which receives a monthly grant of Rs. 65 from the District Board, and does good work in relieving the ailments of the large number of village women who daily visit it.

Below are given the statistics for the last year :—

Out-patients.	In-patients.	Minor operations.	Major operations.	Visits of patients.
4,287	143	114	6	6,950

The Pioneer Missionary of the Church of Scotland in the Punjab was Rev. Thomas Hunter who was ordained to Siálkot in 1855. He, however, with his wife and child, were killed in Scotch Mission.

Scotch Mission.

the Mutiny and for two years the field was unoccupied. Work was recommenced in 1859, and Gujrát was included.

A settlement was made in 1862, with a piece of land near Cantonments, which was bought for Christian farmers: the village is called Hunterpore and a large church was built there, and called after the first missionary. Educational work was emphasised from the start, and schools have been maintained in the City and Cantonments. The City school has a normal attendance of 900 boys, and the Cantonment school 400. Since 1889 college work has been undertaken and in 1909 the Murray College was opened at which the B.A. degree is conferred. This institution attracts the best students from all over the district, and its success is due to the work of Revs. Scott and Patterson. A high standard of efficiency is maintained. A scheme is on the point of realisation, to extend largely the present buildings and to introduce a course of science.

The mass movement among the Chuhras in the eighties necessitated the opening of village schools, with a central training institution at Daska, which was intended primarily to prepare youths of the district congregations for village and other Christian work.

In 1899 grants were given in the canal colonies for Christian settlements and many Christians went off there as farmers and formed the settlement of Youngsonábád, called after the late Dr. Youngson of Siálkot and Jammu.

The Women's Branch undertake the charge of the Middle Boarding School for Christian girls in the Mission compound at Siálkot, which has been flourishing for 25 years, under one of the ladies. There are about 50 boarders.

The Mission staff has been greatly reduced since the War. Two men are permanently attached to the Murray College and a third has charge of village work in Siálkot. One of these missionaries also superintends the schools in the City and Cantonments and another acts as Chaplain. A fourth is stationed at Daska, where the original Training Institute has developed into a regular High School with 400 pupils.

There are normally three ladies in Siálkot besides the lady-doctor: but the latter post is not filled at present, and the hospital has had to be given up. In Daska there are two ladies, who do the educational and evangelistic work.

American Mission.

The Siálkot Mission of the United Presbyterian Church of North America was founded by the Rev. Andrew Gordon in

185?. The governing body is the missionary association appointed by the General Assembly of the Church. Five men and ten women work in Siálkot District of whom four are engaged in educational work, two in medical work, and the others in direct evangelistic work. There are six Indian ministers, all pastors of self-supporting congregations. There are twenty-two organized congregations, many of which are in charge of unordained teachers. The membership numbers 15,344 and the Christian community 28,487, living in 783 villages. American Mission.

The centres where missionaries reside are Siálkot, Pasrúr, and Zafarwál. The institutions are a Christian boys' boarding school in Siálkot Cantonment, called the Christian Training Institute, teaching up to the Anglo-vernacular Middle, a Christian girls' boarding school in Hajipur, teaching up to the Vernacular Middle, a Christian girls' boarding school in Pasrúr, teaching up to the fifth class, a Primary School for girls and a High School for boys in Siálkot City, a women's hospital called the Memorial Hospital in Siálkot and one called the White Memorial Hospital in Pasrúr. There are fifty-five Primary Schools for boys and three for girls, in the villages of the district. The annual expenditure on the work is about Rs. 1,16,500, of which Rs. 22,000 is received in Government grants to the schools and hospitals, Rs. 13,000 in fees, and Rs. 4,000 in Church contributions, the balance being met by gifts from America.

The Roman Catholic Mission was founded by the late Rt. Rev. Dr. Mouard, Bishop of Lahore. It is under the control of the Catholic Bishop of Lahore and is administered by six priests and two brothers of the Capuchin order, assisted by nineteen catechists. There are four centres, each with a church, namely, Siálkot, Pasrúr, Adah and Sahowála serving 330 villages, in which are about 7,100 converts and some thousands of catechumens. There are also ten small chapels or oratories. Many of the converts have gone to the canal colonies for settlement. There are two dispensaries at Adah and Sahowála. The Convent at Cantonments contains about fifty European and Anglo-Indian girls, and there are four village schools for boys. Roman Catholic Mission.

Table XVII at page XLIX and I of the statistical volume gives the figures for the population dependent on various occupations, and shows that— Occ

48 per cent. are dependent on agriculture ;

28·5	per	cent.	on	industries ;
10·2	„	„	„	commerce ;
3·7	„	„	„	the profes
9·6	„	„	miscellaneous.	

Occupations.

Although agriculture is overwhelmingly the most important occupation in the district it supports a much smaller proportion of the people than in most districts of the Province This is due to the presence of a large city population engaged in other pursuits. Industries hold a larger place in this district than anywhere else except Amritsar. The professions also are strongly represented. Over :0,(00 persons are returned as religious workers and their dependents. The numbers addicted to literature, arts and the sciences are much larger than the casual observer would have imagined and the teaching profession is strong as the people have an insatiable appetite for education. Agriculture will be described in the next chapter. The only industries for which Siálkot is well known are the *chittar kári* work of Kotli Lohárán, the paper-making of Siálkot City and the manufacture of articles for games and small carpets in Siálkot City and Cantonments. Bell-metal and brass vessels are made mainly in Kot Daska and Kila Sobha Singh, but there is nothing to distinguish this industry from what is done in other districts and textile-work, though employing a very large number of persons, is not characterized by any special features.

Food.

The zamíndár and those who help him in the work of the farm have a very light meal as soon as they rise in the morning. He then goes to his work, and his wife or one of his children bring him a good breakfast of home-made cakes and butter-milk at mid-day when he and his cattle have done from three to five hours' work. This he eats in the open, and then takes a rest. He starts work again early or late in the afternoon as necessity requires, and returns home at sundown. He then eats the heaviest meal of the day, and retires to rest early. The *huqqa* is resorted to, by those who smoke, at all hours of the day. The quality of the food varies with the time of year. During April and May *sattú*, barley grain parched or ground before it is fully ripe, is the staple food. It is soaked in salted water, butter-milk, or a *sherbet* made from molasses. The early breakfast (*chhahwela*) consists of unleavened bread (*chapatti*) with butter-milk, if that is available. The heavy breakfast (*bhattewela* or *protiwela*) consists of *sattú* or *missí roti*, cakes made of mixed wheat and gram or mixed barley and *massar*. This is flavoured with salt and chillies, and is washed down with butter-milk (*lassi*). The night meal consists of *dál* and wheaten *chapatis* and often a dish of rice also, or more rarely *sattú*. This is taken with a *sherbet* made from molasses or else with milk and water mixed. In June and July *sattú* is little used, and *ambákhrián*, young mangoes chopped up, take the place of *dál*. In August and September the cakes are usually made of wheat, barley or gram flavoured with onions. In October and

November the usual articles of food are rice, maize cake (*dhodá*) and *ság* or *dál*. The poorer classes who cannot afford *dál* substitute a spice made of salt and chillies mixed with water or butter-milk. Roasted maize cobs are also eaten at this season. During December, January and the early part of February, when the weather is coldest, the favourite foods are *khichri*, mixed rice and *dál*, rice and maize. By March grain is becoming scarce and unless a zamíndár is thoroughly solvent he finds it hard to purchase grain from the dealers on credit. The Jats call this period, which corresponds with the Panjábí month of *Phagan*, the "thirteenth month," as people have to eat what they can get in the shape of herbs and vegetables, such as turnips, carrots, coarse radishes and the leaves of the mustard plants, whence arises the proverb— Food.

"*Phagan kahnda Chetar nun ki kariya bhai*

Main laye jhun jhan tun banne lain"

Phagan says to *Chetar* Brother what are we to do :

I have gulped down every scrap.

You must carry on to the end.

The amount of food daily eaten by each person varies naturally with the age and sex of the person and with the season of the year, but it is possible to form a rough estimate. The people themselves say that taking small and big, male and female together, a zamindar consumes 24 seers of grain per mensem which makes the consumption of a family of five 3 maunds a month.

The dress of the peasant and of all villagers is simple. It consists of *pagri* or *sáfa*, a *chádar* or plaid thrown loosely over the shoulders, a *kurta* or shirt and *tahmat*, *lacha* or *langota* which is a sheet of varying length tied round the waist and hanging like a long skirt A pair of rough shoes completes his outfit. The *tahmat* differs from the *lacha* in being of one colour without a border while the *lacha* is variegated and has a border. The *langota* is narrower and is used for working purposes or for sleeping. It forms the only garment worn when asleep. The strict orthodox Sikh wears the short drawers enjoined by his religion and a *tahmat* over them. These garments except the *pagri* are generally made of *khaddar*, the rough cotton cloth woven by the village weavers with yarn spun by the zamindars' women folk. The weaver gets Re. 1 for every fifty yards as a rule. The *lacha* is frequently of factory-made cloth. On gala occasions the zamíndár wears finer cloth and sometimes dons a coloured waistcoat Dress.

Dress.

In winter the *chádar* is discarded for a *khes, dohr* or *chautahi*, which are thick cotton plaids, the *khes* having a coloured pattern, the *chautahi* a border and the *dohr* being plain.

Pyjâmas are only worn by men of the towns or the richer country people like *Zaildárs* and *Safedposhes*. These classes also wear a kind of frock-coat of different cloths and colours and some have taken to tweed ulsters in the cold weather. Educated towns-people frequently wear European clothes. The women sometimes wear coloured *pyjámas*, sometimes the *lacha* if they are Musalmán or a petticoat known as *ghágra* if Hindu. Hindu women when away from home frequently wear the petticoat over their *pyjámas*. It is considered correct for young women to wear *pyjámas*, but they do not always conform to the rule. The Musalman *pyjámas* are worn loose while those of Hindus are tight from the knee to the ankle. Hindus of both sexes wear a loin cloth; Musalmans do not. The women of both religions wear a *kurta* or shirt and a *chádar* covering their heads and falling over the shoulders. The Hindu woman's *kurta* is shorter than the Muhammadans. At night women wear a single garment called *gilti* or *andarwanja* which is a large sheet coming under the right shoulder and tied over the left. *Dogra* women frequently wear a similar garment as their day clothing also.

At fairs or other occasions of rejoicing bright coloured clothing is worn by both sexes. The people have instinctive good taste and in their dress effect most happy combinations of colour.

The Rájput males of both religions are not given to wearing ornaments but all who can afford it have a ring (*chhap*) of silver or gold. They load their boys when young with bracelets (*kará*) and necklets (*hasíri*). The Muhammadan Jats have the same customs. Hindu Jats and Rajputs who are well off have a great liking for ornaments. They wear broad golden ear-rings (*birbalí*) and necklets (*kanthá*) with star-shaped or round lockets (*nání*) and one or more rings. In Bajwát the favourite necklet is the *gání* made of red beads, and the *anant*, or armlet, bound above the elbow is largely worn by the stricter Hindus who abstain from eating flesh of any kind.

The ornaments worn by the women of all castes are much more numerous and elaborate. The more common are given in the following list :— Jewels.

Vernacular name	Description.	Metal.
Chúrí ... Band ... Gokhrú or Kangan ... Paunchi ...	All four are bracelets worn on the arm in the order named, the *chúrí* being uppermost.	Silver.
Tád ... Bazuband ...	Armlet worn close to the shoulder ...	Silver.
Arsí ...	A ring for the thumb with a mirror ...	Silver or gold.
Angushtrí ... Challá ... Chháp ...	Rings of different patterns ...	Silver.
Paizeb ... Kárī, ... Tore ... Bank Chhantan ...	Anklet ...	Silver.
Laung ...	A large, button-shaped ornament for the nose.	Gold.
Tílá ...	A small nose ornament ...	Silver or gold.
Nath ...	A large, light nose-ring ...	Gold.
Bulák ... Bor ...	A small nose ornament worn in the partition between the two nostrils.	Gold.
Dandíán ...	Ear-ring	Gold or silver.
Bálá ... Wale ...	Large ear-ring	Gold or silver.

Jewels.

Vernacular name.	Description.	Metal.
Jhumká ...	Ear-pendant ...	Gold.
Dauní ...	This consists of gold or silver, and is bound on the forehead and tied at the back of the head with silk.	Gold.
Ta'wiz ...	...	Silver or gold.
Tikka ...	A round jewel worn in the centre of the *dauni* on the forehead.	Gold.
Phúl ...	An ornament worn on each side of the head in the hair.	Gold or silver.
Chaunk ...	A small canopy-shaped ornament worn on the very top of the head.	Gold or silver.
Hankal ... Hasírí ... Har or Has ...	Necklace ...	Silver.
Buktiyan ... Kainthá ... Phurna ...	Necklace	Gold.

Only the wife of a rich agriculturist could afford to possess all these ornaments, and the ladies behind the *purdáh* in the wealthier houses have other and more costly jewels, but the above are to be found all over the district, the number possessed by any particular woman depending on the worldly assets of her husband.

Houses.

The houses are built either of mud or of baked brick. An ordinary village is a mere congeries of flat-roofed mud huts separated by narrow alleys, plastered over with a primitive mixture of earth, chopped straw, and cow-dung; and surrounded outside by rows of cow-dung cakes (used for fuel), stacks of straw, sheds for weavers, goat pens, places for meeting, and temples for worship, huddled together in disorderly array; while every yard of available space is filled up with heaps of village refuse required for manure. Only in the larger villages may be seen a few brick houses and they generally belong to a money-lender or retired military officer or other person who has saved money during

service of one kind or another. In the riverain tracts thatched houses are sometimes met with, apparently because the sandy foundation is not strong enough for the heavy flat-roof found elsewhere. Houses.

The villagers' houses are of two kinds. Those of the better class have a courtyard (*wehrá*) surrounded by a wall. The entrance to this is through a lodge (*deorhi*), which is generally ornamented in some way. This serves as a temporary cattle stall and implement shed, and the men of the house frequent it to smoke and talk. But there is not unfrequently a detached sitting-room, called variously *makán, díwán khána* or *baithak*. In the same way the wealthier zamindárs have a separate store and fodder room (*havelí*), in which the servants in charge of the cattle sleep. The cattle-shed (*kúr*) usually adjoins the house. In the courtyard there is usually a kitchen (*jhulá.í* or *rasoi*) with a niche in the outer wall, called *dhudární*, or *karni* where the milk is boiled. The largest room in the house is the *dálán* or *pasár*, which opens on to the yard. Two smaller rooms (*kothri*) open from it to the back, and there is usually one room on each side of it. The yard is by day usually crowded with bedsteads, spinning wheels (*charkhe*), cooking pots (*bhande*) and other gear used by the women, who spend most of their time there. There are no windows to the houses, so a small space is left between the top of the walls and the roof to allow of smoke escaping.

The poorer zamíndárs and menials have to content themselves with a courtyard (*pasár*) and kitchen, and sometimes the kitchen is wanting.

In the smaller villages the houses of the different castes are all built together, but in the larger villages the lowest castes are segregated in separate hamlets situated a little way from the main site of the village. In well-irrigated tracts, when the wells are some way off from the village, separate small houses, with store-rooms for grain and fodder and stalls for the cattle, are built close to the well, and are occupied by one or two of the male members of the family.

The most conspicuous object among the household furniture is the large earthen receptacle (*kothi* or *ghaian*) for storing grain. The smaller grain jar is called (*bharola*) and in most parts of the district every house has a separate jar (*chati*) for storing molasses when the cane has been pressed. A wooden box or tin trunk for storing ornaments and clothes is also a common article of furniture. The number of pots and domestic implements daily Household furniture.

Household furniture.

used in a respectable zamíndár's house is very large. They are made of earth, iron, brass or wood. It would take up too much space to give a list of them and their uses here.

Funerals.

On the approach of death, passages of their sacred writings (*gita*) are recited to a Hindu; to a Sikh, extracts from the Granth (*japji*); and to a Muhammadan verses of the Korán. The dying person is lifted off the bed and put on the ground in the lowest room by the Hindús, and all Sikhs except the *kúka* ascetics. After death a Hindú's corpse is washed by the heir or near relatives. A Muhammadan's corpse is washed by the priest, who receives from four to eight annas. A Hindú's corpse is covered with three cloths, and a Muhammadan's with two. The family tailor makes these and receives some small present in return. Among Hindús the corpse is placed on a flat board and carried to the burning-ground by the relatives. If the deceased was an old man all the menials march in front beating drums and singing to signify their joy that the deceased had lived so long. Half way to the burning-ground the eldest son pours water from an earthen pot all round the bier, and then breaks the pot by dashing it on the ground. This half-way house is called *adhmarag*. At the burning-ground one cloth and the bier are given to the *acháraj*, priest, and another cloth is given to the barber. The menials also receive small presents. The funeral pile is then fired by the eldest son. When the head is consumed the ceremony is considered at an end, and all those present wash in the nearest water. They then return to the house, and half-way each person takes a blade of grass, breaks it in two and flings it over his head. On the fourth day the bones (*phúl*) are collected by the relations of the deceased and brought home in a vessel (*koja*). After the *kiria* ceremony they are taken to Hardwár and thrown into the Ganges. For the next ten days a lamp has to be kept constantly burning in the house. On the first day the people of the house are fed by their relatives. On the fourth day all the relatives assemble in the house, and sometimes give presents of money. But during all the days preceding the *kiria karm* the members of the household have to be accessible to visitors. On the tenth day the ceremony of *dusahrah* is held. The lamp is extinguished by being flung into water. Brahmins on the eleventh day and other Hindús on the thirteenth pay the *acháraj*, priest, his dues (*kiria karm*), which are always heavy. On this day the heir assumes a clean *pagri*. On the seventeenth day the *pandits* receive their dues, and the relatives are summoned. On this day also the heir has to distribute sufficient food for one man for a year (*nechi*). This is divided among the Brahmins. On the first anniversary (*warhina*) and the fourth anniversary

(*chauwarhi*), the family priest again receives the same presents as he did on the thirteenth day. These ceremonies follow the death of an adult. No special ceremonies are necessary for a child.

Funerals.

Among Muhammadans the family themselves usually dig the grave. The corpse is carried on a *charpoy* belonging to the mosque by the nearest relatives. The body is then lowered into the grave (*qabr*). A recess (*sami*) is made at the bottom of the western side of the grave along its whole length. The corpse is placed in this recess on the side with the face towards Mecca, and the recess is walled up with bricks, planks or clods, so that no earth may fall on the top of the corpse. Before burial the priest reads the funeral service (*janázah*) at the grave; after burial alms are given to the poor. The priest gets the upper grave cloth, one rupee and a copy of the Koran. The members are fed by relatives on the day of the funeral. On the third day the heirs distribute boiled wheat, maize or gram (*ghungnian*) or currants to the relatives, their servants and the poor. The mullah recites the Koran over the grave of the deceased till the following Thursday. He receives a fee in return which varies with the means of the heir. Copies of the Koran are distributed to the poor on the day of the funeral.

The priest receives his food from the heirs for forty days, and the final presents are given to relatives, servants and beggars.

Amusements.

The principal amusements resorted to, more particularly among the agricultural classes, are wrestling, dancing (*bhangra*) at harvest time and throwing the log. These are kept up as athletic exercises, and are much encouraged in Rájpút and Jat villages. Wrestling (*kushti*) is very common at all fairs and gatherings, but is indulged in not so much by the zamíndárs themselves as by professionals from the large towns. The farmers are most given to feats of strength, the favourite form of which is throwing the log (*mugdar*). Indian clubs (*munglí*) are also swung. In some parts of the district the Jats vie with each other in lifting a stout stick with heavy weights at either end (*dang uthana*) or in carrying heavy weights on the back (*magrá chukna*). The most common games are *kaudí*, a modification of "French and English," and *parkaddi* or *saunchi*, when one boy is pursued by another who tries to catch and throw him, he beating the other off with the palms of his hands. Another game is *bini pakarna*, when one man clasps the left hand of another with both of his own hands, and the other has to remove one of them with his right hand. *Mito Matal* is a variation of the English game of "Hide-and-Seek." The younger lads play *shah shatapu*, or "Hop Scotch," played on a

Amusements. somewhat elaborate diagram traced on the ground. There are as many as twelve compartments in the diagram, each having a separate name. *Dhukuli khan* is a game played with broken bits of pottery which are thrown by each player at a peg stuck in the ground.

Kotla chupaki resembles "Hunt the slipper," but the players all stand in a circle. *Chicho Chich kandholian* is a curious game which, if played often, would make the boys good trackers. Two sides are formed. They part, and when each is out of sight of the other, all the boys composing it make minute marks on the ground or the shrubs and other objects near. Both meet again, and each side has to discover and obliterate the marks made by the other side. Another form of this game is practically the same as "I spy" *bundar killa* and *lili bagas badcha* are variations of "Prisoner's base," requiring great quickness and dexterity. Leap-frog *Ghori tapna*) is sometimes played. Cricket has been introduced of late years and is now played in the large schools. Chess and *Pachisi* or *Chausar* are played by the educated classes.

Gulli danda is the same as tip-cat. *Khududanda* resembles rounders.

Cricket, hockey and football are very popular in the schools and the annual District Tournament is largely attended. For a city whose chief industry is the manufacture of sporting goods the number of grown up people who take part in these games is small. The City at Siálkot has one club for tennis, the Tollinton Club, and used to hold an annual cricket tournament, which was, however, discontinued during the War. There is a tennis club at Daska.

Athletics are fairly popular in the schools, but the standard usually reached is not very high as yet.

Polo, tennis, cricket, racquets and golf are regularly played in Cantonments and pig-sticking is now being revived. There is also a race-course there with small annual meetings.

Shooting is not good on the whole: there are practically no black buck but duck, teal and stripe are obtainable in large numbers in the winter: the game birds and animals of the district are described in Chapter I. A.

At all large fairs which are celebrated on stated dates athletic matches (*chhinj*) are held. The competitors are usually professionals, but young zamíndárs also join. Prizes of cattle,

clothes and cheap ornaments are given generally by the custodians of the particular shrine which is the occasion of the gathering. In the spring, up to 1st *Baisakh* when the wheat is filling in the ear, the Jats gather at the *daira* nightly to dance and sing. The song, which is usually of an erotic character, is always a solo, and during the singing all present stand still. At the end of each verse the audience join in the chorus, dancing all the time. The dance is known as *bhangra*. Amusements.

Fairs.

All local fairs, except the annual cattle fairs at Siálkot are religious in their origin, and there is no shrine of any repute which is not the scene of a gathering at some fixed season. The most important is the Gullu Shah Fair held at Koreke in Pasrúr in October, at which some fifty to seventy thousand people congregate, mainly for cattle dealing. Next to it comes the Throh Fair which is held in August at the village of that name on the way from Chawinda to Zafarwál: and the Baryár Fair at Nárowál in March. Two fairs are held at Siálkot in spring and autumn. There is also a small fair held in June at the shrine of Shah Buláq near Khambránwála on the Main Upper Chenab Canal. The cattle dealing at these fairs is noted in the next chapter.

Names and Titles.

There are three Provincial Darbárís in the district namely:—

(1) Sardár Shiv Deo Singh, Jagírdár, of Síránwáli.

(2) Risaldar Sardár Híra Singh of Wadála Sindhuan.

(3) M. Raghbir Singh, son of Sardár Bahádur Sant Singh of Raya.

The list of Divisional Darbárís includes, besides the above-mentioned gentlemen, the following names :--

(1) Chaudhri Autár Singh, Jagírdár of Kaláswála, P.C.S.

(2) Rái Bahádur Diwán Gyán Chand of Siálkot.

(3) Sardár Sáhib S. Harnám Singh, Jagírdár, of Qila S. Harnám Singh, Raya.

(4) Rái Sáhib Diwán Charan Dás of Siálkot.

(5) Chaudhri Ganda Singh, Uberoi, of Siálkot.

Names and Titles.

List of Title-holders.

Sardár.

1. Sardár Shiv Deo Singh, Jagírdár, of Síranwáli, Sardár (hereditary),—Provincial Darbárí.

Sardár Bahádur.

1. Subedár-Major Sardár Bahádur Sharam Singh, of Sihowal, Zafarwál, 147th Pioneers.

2. Subedár-Major Waryam Singh, Sardár Bahádur, of Chahar Bhatti, Raya Tahsil, Order of British India, 1st class 1-21st Punjabis.

3. Honorary Captain Subedár-Major Bhagwán Singh, Sardar Bahádur, Order of British India, 1st class, 14th (K. G. O.) Sikhs.

Sardár Sáhib.

1. Munshi Sundar Singh, Sardár Sáhib, of Daska, Public Works Department, Irrigation Branch.

2. Sardár Harnám Singh, Sardár Sáhib, Qila S. Harnám Singh, Tahsil Raya, Divisional Darbárí.

3. Jamadar Budha Singh, Sardár Sáhib, Shangai Police of Narowal, Tahsil Raya.

4. Munshi Khazán Singh, of Siálkot City, Sardár Sáhib, retired Extra Assistant Commissioner.

5. Sardár Sáhib M. Nihal Singh, of Siálkot, Judicial Secretary to Patiála State.

Rái Bahádur.

1. Diwán Gián Chand, of Siálkot, Rái Bahádur, Divisional Darbárí.

2. Lála Lachman Dás, Rái Bahádur, retired Civil Surgeon, residing at Qila Sobha Singh, Pasrúr Tahsil.

Rái Sáhib.

1. Lála Hari Chand, Rái Sáhib, Assistant Technical Recruiting Officer, North-Western Railway, Lahore, of Jámke, Daska Tahsil. Names and Titles.

2. Rái Sáhib, Lála Hákumat Rai, of Siálkot, Post Master.

3. Rái Sáhib, Diwán Charan Dás, Siálkot City, Divisional Darbárí.

4. Lála Rámji Das, General Merchant, of Siálkot Cantonment, Rái Sáhib.

M.B.E.

1. Chaudhri Ali Akbar Khán, M.B.E., of Daud, Tahsil Raya.

Khán Bahádur.

1. Chaudhri Muhammad Dín, P.C.S., Khán Bahádur, of Talwandi Inait Khán, Tahsil Pasrúr.

2. Khán Bahádur, Chaudhri Nabi Ahmad, P. C. S., of Siálkot.

Khán Sáhib.

1. Sayyid Ali Naki Khán, Khán Sáhib, of His Excellency The Governor's Dispensary, Punjab and Siálkot City.

2. Chaudhri Jahan Khán, Khán Sáhib, of Budha Goraya, Tahsil Pasrúr.

3. Sheikh Pír Muhammad, Khán Sáhib, Managing Director of Messrs. Ghulám Kádir, Siálkot Cantonment.

4. Sheikh Shah Nawaz Khán, Khán Sáhib, of Pasrúr, P.C.S.

5. Mián Muhammad Khán, Senior Sub-Assistant Surgeon, Khán Sáhib, of Mitránwáli, Tahsil Daska.

6. Allah Dín, of Kotli Lohárán, Khán Sáhib.

7. Umar Hayat, Khán Sáhib, of Goahpur, Siálkot Tahsil.

Military.

Names and Titles.

1. Subedár-Major Bachittar Singh, Bahádur, Order of British India, 2nd class, of Khalilpur, Siálkot Tahsil.

2. Subedár Sher Singh, Bahádur, I. D. S. M., 1-34th, Sikh Pioneers, of Jámke, Daska Tahsil, Honorary Lieutenant.

3. Subedár Khushála Bahádur, 24th D.C.O. Infantry.

4. Subedár-Major Fateh Singh, Bahádur, 2nd Sikh Pioneers.

5. Honorary Captain, Subedár-Major, Sheikh Mahtáb Dín, late of 31st Madras Infantry. First Class Order of British India, Qila Sobha Singh, Tahsil Pasrúr.

6. Resaldár Major, Ghulám Mohi-ud Din Bahádur, of Kirto, 17th Lancers.

Chapter II.—Economic.

SECTION A.—AGRICULTURE.

General conditions of agriculture.

The district lies in the sub-montane region of the Province being situated wholly, except for the small Bajwát tract. between the river Chenab on the north and the Ravi on the south. Though one of the smaller districts in the Province with a total area of less than 2,000 square miles it is fairly densely populated, containing approximately 2,500 estates with an incidence per cultivated square mile of 695, in spite of the fact that population has decreased by 13 per cent. since last settlement. The tract included in it is level and devoid of natural features, but it is traversed by two important streams, the Aik and the Degh, which cross it obliquely in a south-westerly direction. The average annual rainfall varies with the distance from the Himalayas from 35 to 20 inches and in conjunction with wells where they are necessary, as is the case in most parts of the district, is generally sufficient for agriculture. As might be expected in a region of sub-montane alluvium there is a good deal of local variation in soil. For the most part it is a good fertile loam, but it is comparatively inferior in a limited central tract situated in the Siálkot, Zafarwál and Pasrúr Tahsils, while there are some stretches of stiff clay suitable for rice cultivation in the south and south-west. Of the total culturable area of the district nearly 80 per cent. is cultivated but there is room for expansion in Raya and to a less extent in the Pasrúr and Daska Tahsils. Of the total cultivated area of the district 52 per cent. is classed as irrigated, of which 47 per cent. is from wells; the smallest proportion being in the eastern tahsil of Zafarwál where it is 33 per cent. Kharif irrigation from the Upper Chenab Canal has been introduced recently into the Daska, Pasrúr and Raya Tahsils, while the Aik and Degh streams supply a moderate extent of lift and flow irrigation. Of the total normal annual area sown 11 per cent. fails to mature while 100 acres of mature crops are obtained for every 100 acres of cultivated area. The composition of the cropping is of a superior standard including such staples as rice, sugarcane, cotton, maize and wheat, but considerable areas of well irrigated land have to be devoted to fodder owing to scarcity of grazing. The rainfall is generally sufficient to allow of barani lands being manured, but they are not commonly double cropped as is the case with irrigated lands.

Soils.

The soil of the Siálkot District is all alluvial. Certain broad distinctions of soil are known to the people. In various tracts

Soils.

they indulge in minute classification but generally speaking the soils they recognize are—

Ret or pure sand which is unculturable.

Retli, a very sandy loam most suited to raising melons, *moth* and *mash*, but occasionally bearing poor crops of barley or spring pulses of different kinds.

Rakkar is a thin sandy soil generally found in hummocks and almost entirely unfertile.

Maira, a loam which varies in consistency from a very light to a good firm soil. The lighter forms of *maira* are valued in years of scanty rainfall as they are generally retentive of moisture. The firm *maira*, known generally as *pakka*, *missi* or *lal maira*, is the best all round soil of the district as it does not require too much work, is fertile and suits all conditions of rainfall.

Rohi is a stiff, clayey loam which needs much work and irrigation, but given both yields splendid crops of all the superior staples. Rice is practically confined to *rohi* soils.

Rohi is usually found in low-lying tracts and often appears to be formed by the action of floods in washing away the lighter particles and leaving a stiff clayey loam behind.

There are, of course, different classes of both *maira* and *rohi* lands. Where they are impregnated with salts they are known as *kallar* which is generally unfertile, but *kalarathi rohi* grows excellent rice if the water-supply is sufficient.

The *maira* of the *Darp* circles is sometimes known as *darp*. When broken up it is light and powdery, but in its normal state it is a good firm *maira*, apparently with a rich admixture of silt. It is very fertile and retentive of moisture. The soil of the Aik circle in Daska resembles *darp*.

In the north east of Zafarwál firm or *missa maira* is generally known as *dosahi*. There may be some peculiar quality in *dosahi* to account for its distinctive name but it is not easy to see any difference between it and *missa maira*.

Generally speaking the darker coloured soils have more strength than the lighter coloured. In a few villages in the south-east of the Daska Tahsil there is an almost black *rohi* soil which is very liable to crack when dry. It resembles the

description of the black cotton soil in Bombay. This *rohi* is not however more fertile than the most common dark brown kind. Soils.

Sandy soils are found close to the rivers and in the path of the Degh.

Rohi prevails in the south of the Daska, Pasrúr and Raya Tahsils in the tract now irrigated from the Upper Chenab Canal and also in the south-east of Zafarwál. *Maira* is found all over the district.

Systems of cultivation.

There are two main agricultural systems in the district. Low-lying lands with a stiff soil are generally devoted to rice-growing, which is the only crop of the year, except where the soil is constantly renewed by silt deposits from the Degh and Aik or where short-sighted, slovenly methods prevail as in the Bajwát. In such cases a spring crop frequently follows rice. Elsewhere, be the soil irrigated or unirrigated, sugarcane, cotton, maize and wheat are all grown and the main difference between irrigated and rain cultivation is that there is little double-cropping on the latter. The dry Bharrari circle, however, observes a practice of double cropping followed by a year's fallow which is found to produce excellent results.

Double-cropping.

Double-cropping is largely resorted to in the riverain circles, including the Bajwát, more because the cultivators of those parts are short-sighted and snatch a crop whenever they can get one than because the moisture of the land makes manuring possible. Certain crops such as *bájra*, *jowár*, the pulses, and oil-seeds are usually grown without irrigation, but they are found on well-lands as much as on dry. Vegetables, spices and tobacco are the only crops peculiar to irrigated soils.

Owing to the scarcity of grazing, a large proportion of the cropping of well-lands is devoted to raising food for the cattle and fodder crops are crowded on to the land with extraordinary assiduity. Early maize, *moth* and *másh* are grown among sugar-cane and cotton and *senjhi* is sown in cotton fields even before the plucking is complete. Most wheat fields also contain an admixture of rape-seed. The soil of the district is fertile. The out-turn and quality of the produce is generally of a high order. Three tracts have a more than local reputation for their own specific crop : the Darp is famous for its *gur*, the Kalar tracts of the south-west for their *mushkan* rice and the Bharrari for its *jowár* ; while the well circles and indeed the greater part of the district produce excellent *vadának* wheat with a large grain.

Harvests.

There are two main harvests in the year, the *kharif* or autumn harvest and the *rabi* or spring harvest. The sowing

Harvests. time for the former is July and for the latter October to December. The *kharif* is harvested from October to November and *rabi* from April to June. Cotton and sugarcane, however, are exceptions. They are reckoned as *kharif* crops but are sown in spring and the reaping of cotton goes on till January and of cane sometimes till March. Several other crops also form exceptions to the general rule about sowing and harvest times, and what is known as the *zaid rabi* or additional spring crop is an important feature of the agricultural system : it consists of vegetables and tobacco and is sown usually by Arains in suburban areas and reaped in May and June.

Ploughing. The flooded land which has to bear crops is ploughed as soon as the floods have passed and the soil is firm enough to admit of being turned up. The number of first ploughings varies with the extent to which weeds and grasses are present. As soon as the soil is clear, the seed is sown and ploughed over twice. The land is then harrowed, after which process it is left alone till harvest.

As soon as the crops on unirrigated land have been cut, the latter is at once ploughed up in order to fit it for the reception of the next rain that may fall. After rain is it ploughed as often as possible before the seed is sown. When the autumn rains are coming to an end, the fallow gets a final ploughing, and is then smoothed down by a heavy beam being dragged across it.

Ploughs. The same description of plough is used all over the district, and is universally known as *hal*. With the exception of the coulter, it is made entirely of wood. The ploughshare (*kur*) is a strong, flat piece of wood, generally *kíkar*. It is broad at the back and centre, but gradually tapers to a point. The iron coulter (*phála*) is fitted lightly on to this point by an iron ring (*kunda*). At the centre of the ploughshare a stout wooden shaft (*hal*) is fixed. At the point of junction it stands at right angles to the share, but two or three inches higher it curves forward over the coulter. It is fixed into the share by an iron wedge (*khádí*) on one side, and a wooden wedge (*og*) on the other. The upper part of this shaft is straight, and is called the *nálí*. The *nálí* is spliced on to another, and more slender shaft (*sanhán*) by two strong iron nails. The upper part of this shaft is fastened to the yoke by a wooden pin (*killí*), and by a rope (*hathan, wall nárá* or *neu*). Another shaft (*jangí*) is driven into the share a little way behind the (*og*) wedge. This rises straight out of the share for about three feet. On the top is a handpiece (*hathí*), which the ploughman holds in one hand to guide the plough, and presses down to keep the coulter below the surface. The yoke (*panjálí*) has three divisions. The necks of the two animals

employed to drag the plough pass through the outer divisions of the yoke, the main shaft of the plough being tied in the centre. The outer bars (*arlí*) of the yoke are removeable in order to allow of its being passed over the heads of the cattle. Ploughs.

The coulter penetrates from three to eight inches into the ground, according as it is a first or later ploughing. Usually big fields are ploughed in sections up and down, but smaller fields are ploughed in narrowing circles. In the latter even the ploughing begins at the outside of the field, and the course, as is the practice on the well track, is always a left-hand one. The importance of frequent ploughing is recognized everywhere, but, as a general rule, the cultivated area is not ploughed as often as it ought to be.

There are isolated cases in which zamíndárs have purchased Rája and other improved pattern *hals*. They are mostly zamíndárs who live in the neighbourhood of the Gullu Shah Cattle Fair whose practical demonstrations have had some effect, and near Siálkot where the District Board has started a demonstration farm. The subject is discussed in more detail on page 92.

The cattle are driven with the wooden goad (*paráni* or *tarát*).

After the ploughing comes the levelling of the field, which is done by means of the (*sohága*), called in Bajwát the *patt*. This is a heavy beam of wood from 10 to 12 feet long, 2 feet thick, and 2 feet broad. It has a peg at each end, to which ropes are fastened. These are attached to a yoke passing over the neck of cattle. The *sohága* is drawn by two pairs of cattle, with one driver for each pair. The drivers stand on the *sohága* to give it additional weight, and steady themselves by holding on to the tails of the cattle. This rolling process pulverises the clods, consolidates the surface of the soil, and covers up the seed: it also conserves the moisture. Levelling land.

In the Darp Circle of Raya Tahsíl stiff clods are broken with a mallet called *parola*, a process involving enormous labour and more suitable for small fields in hilly tracts, where it is more commonly practised.

Weeding is frequently done throughout the season up to the time of harvest, especially on well-irrigated lands, and any kind of labour available is employed. Certain weeds are fed green to cattle. Coarse weeding is done with the *kahi* or iron mattock, which is also used whenever earth has to be removed. It has a Weeding.

Weeding. short wooden handle fixed at one angle of 50 degrees and is pulled towards the operator. A flat iron spud *ramba*, with a small curved handle, is used for finer weeding and for cutting grass. The *khurpa* is another kind of spud, but it is longer and narrower than the *ramba*. It is generally used for weeding cotton and maize. The *rambi* is a broad-pointed sickle, used chiefly for weeding rice-fields. The *jondra* is a rake used for making the ridges between the irrigation beds on *cháhí* lands or temporary water leads from the well. It is rather too large and heavy for one man to use by himself. It consists of a long handle (*mandal*) with a small cross stick at the foot, into which the teeth (*killís*) are fitted. Half way up the shaft there is a small handle. One man grasps the handle with one hand, and the upper part of the rake with the other, and presses the teeth into the soil. His partner faces him, and pulls the rake towards himself by a rope attached to the foot.

Manuring. It cannot be said that the zamíndárs do not appreciate the great value of reinvigorating the soil by the application of manure, but manuring is the one branch of farm operations which is universally carried out in a haphazard fashion. The best and largest part of the valuable cattle-dung is, unfortunately, set apart for fuel.

When the cattle are kept in the village all their refuse is used for fuel, but cattle-dung at the wells is used for manure. In the month of *Sáwan* all the cattle-dung, whether in the village or outside, is taken free by the potters.

The chief manure used is a mixture of cattle sweepings, refuse fodder and litter, and the sweepings of the house and yard. This is known by the comprehensive term of "*pind dí rúri*." All this refuse is thrown in heaps outside the houses where it decays, and whence it is taken to the fields as required. At the time of attestation of the *Wajib-ul-arz* at the recent settlement, the customs as to the shares in these manure heaps were carefully recorded; and it was everywhere agreed to that the manure of the menial and non-agriculturists, if heaped on the common land of the village, is to be divided between the various co-sharers of the village, and similarly, if heaped on the common land of any particular sub-division, it is to be divided between the co-sharers of that sub-division only. As a matter of fact the lambardárs and strongest co-sharers get all the *shámilát* manure, and the weaker members of the community get nothing. The manure is allowed to lie in small heaps on the fields, and is spread and ploughed into the ground as soon as rain has fallen, or the land has been artificially irrigated. The land all round the village site rarely requires the application of manure, as it

receives an ample supply of nightsoil. In some parts of the district the more intelligent zamíndárs stall their cattle during the hotter months in a different part of a field that is fallow, every night, especially in the months of *Sáwan, Bhádon, Phagan* and *Chet*. Thus in time every part of the field gets its share of cattle droppings, and none of the fertilizing ammonia in the urine is lost. In the south-east of the district also, the Aráíns, who go in for garden cultivation, use the saline efflorescence of the soil as a manure for onions, tobacco and pepper, to give them a sharp bitter taste. The value of bone manure is not yet known, and every year tons of old bones are collected by the sweepers, who make a certain amount of money by disposing of them at different railway stations, whence they are carried to the coast for exportation. The amount of manure necessary every year depends chiefly on the kind of crop which is to be raised, but on the average 80 maunds an acre are sufficient. It is difficult to say how much of the cultivated area is regularly manured. All the cane, tobacco and finer sorts of vegetables, most of the maize and cotton, and half the wheat receive manure; so that about one-quarter of the crop-bearing area is annually manured more or less. But the district, as a whole, and particularly the unirrigated and flooded tracts, does not receive nearly enough manure for its requirements. For potatoes, castor oil cake is used. **Manuring.**

Sowing. Sowing is carried out generally by throwing the seed broadcast (*chhattah*). The sower has a cloth with the seed hung over his left arm. He walks up and down the field, scattering the seed as he goes with his right hand, each handfull being exhausted in three throws. Sowing by drill (*nali*) is carried out only in unirrigated tracts when the rains have been feeble and there is little moisture in the soil. The seed is usually from last year's stock in the hands of the zamíndárs, but is often taken from the village money-lender who either debits the value and charges the usual rate of interest or lands the seed itself, recouping himself at 50 per cent. after the harvest is over for which the seed was given. There is not much resort to Government seed-loans, but purchase of Government seed is increasing in popularity.

Reaping. All crops, except cotton and some vegetables which are plucked by hand, are cut with a sickle (*datrí*; in the Bajwát, *duráti*). This is nearly two feet long, slightly curved, with teeth like a saw. The other sickle (*parthi*) has a straight edge and handle and is used for hedging, and in the northern parts, for cutting up sugarcane stalks. The reaper squats on his heels and grasps a handful of crop with his left hand and cuts close to the ground. The labour employed on the small

Reaping.

holdings of this district is generally found in the village, the menials being called in to assist the landowners or tenants. Usually one head-load of harvested wheat, value about Rs. 2 is paid to each labourer and about 5 men can reap an acre of wheat in the day. Hired reapers are called *láwá* and their wages *lái*. The sheaves are called *bhári* and are tied up with cane stalks (*pachhi*) or with wheat straw (*nár*). Labour is generally hired in the spring, as the wheat crop is too heavy for the local facilities: the same is the case with rice, but other *kharif* crops are usually managed by the cultivators.

Threshing.

The sheaves are carried to the threshing floor as soon as the reaping (*katái, wadái*) is finished, and are tossed with a pitchfork (*tarangli*) of seven prongs, or with the two pronged *sáhnga*. Rice is threshed with the *kanta* (Bajwát, *kunda*) a long stick with a curved peg attached. The floor (*pir*) is in unirrigated lands generally a joint concern of several holdings as it has to be carefully prepared to prevent dust getting into the chaff which is fed to cattle. In well-lands it may be anywhere. Many villages have a common threshing floor which is watched by turns so as to minimise the risk of arson by enemies. The custom of compensation by the proprietary body as a whole for corn burnt on the individual's floor was entered up at last settlement and has proved very efficacious for restraining incendiarism. A heap of unthreshed wheat is called *passa* or *marli*.

The threshing-floor (*pir*) is a circular piece of ground: the harder, the better. This is swept clear, and in well-irrigated tracts the ground to a distance of 6 or 9 feet from the centre is plastered with clay. The stacks to be threshed are taken from the rick (*passa*), close by and thrown on to the ground with a pitchfork (*trangli*). Two or more bullocks are then yoked together and driven round and round in a circle. They drag after them a heavy hurdle (*phalá*). This is a framework of *beri* wood, on which are placed branches of *kikar*, or some other thorny tree. On the top of these, again, there is a lot of straw, and the whole is weighted with stones or earth. The oxen drag this hurdle round and round in a circle, and the attendants keep turning over the whole mass with a fork to bring the unthreshed parts to the surface. When the threshing is complete the whole mass is heaped up in the centre. The *phalá* is used only for wheat, barley, or mixed wheat and barley. Rice, gram and pulses are threshed out by the process known as *mehr degáh* or *mehr páná*. One bullock has its head bent towards its tail and secured in that position by a rope.

Two or three others are joined to it, and they are driven round in a circle. The work is specially hard on the bullock nearest the centre of the circle, who is called the *mondhi*, as he has to move round a very small circle in a cramped position. Sometimes rice is threshed by hand. A hole, some 20 to 30 inches deep, is dug in the hard *rohi*, and the small sheaves are beaten on the edge of this by hand till the husked grain has all been separated from the stalk. Maize cobs are beaten with sticks, but not *jowar*, which is threshed out by the usual process (*mehr páná*). The cane stalks are prepared for the press by stripping with a sickle. Threshing.

The next process in the harvest is the winnowing (*udái*). The first step is to thoroughly toss the threshed mass with a fork, and get as much chaff (*turí*) as possible blown away. The remainder (*saindh*) is then taken up in baskets (*chaíli* or *chhajj*), held above the head, and allowed to fall gradually to the ground. The wind takes away all the light powdered chaff. The heap on the ground is carefully sifted with a fine brush (*mánja*) made of reeds. The grain is then heaped up, the heap being called *bohl*. There is still a certain amount of grain left mixed up with chaff and dirt. This residue (*áon* or *saindh*) is kept back till the very last, and is given to the harvesters when the work is all done. The hotter the season and the stronger the wind, the more effectually and rapidly do the operations of threshing and winnowing progress, but it is at best a slow clumsy process, involving much danger of damage by rain. A Punjabi proverb "*rah ráhn te gah gáhn*" conveys this vividly. It means that threshing is more effectual at the time when it is so hot that travelling is impossible. The winnowing labourer takes 2 seers in the maund of grain. Winnowing.

The gathered and winnowed grain is stored in clay bins (*kotha* or *kohli*) in the owner's house and the *bhusa* is made into heaps (*phohára*) and covered with clay plaster. Fodder when green is chopped up with the *toka*. The straw is broken up by the threshing process and is fed as it is to cattle. Storage of crops.

Carting of crops and manure is done with a lighter make of cart than those used for road-traffic. The body of the cart is a triangular frame (*gadh*) of heavy *kikar* or *tali* beams. (*pauri* or *udo*). These are about 4 feet apart at the back, and are joined by a thinner beam (*dánda*). They are joined at the front by a piece of wood called *mohra*. The bottom of the cart is made of planks nailed to the frame-work. The axle passes under the centre of the cart, and the wheels are broad and cumbrous. They have twelve spokes each. The sides of Carting.

Carting.

the cart vary with the nature of the load. Generally upright pieces of wood are fixed into the frame-work. These are joined with cross bars, ropes, nets or matting, as the load requires.

The whole cart costs from Rs. 140 to Rs 150. A cart can carry up to 50 maunds, but four bullocks are required when the load is over 25 maunds or when the roads are very bad. The driver, who is generally the owner of the cart, sits on the portion of the frame between the wheel and pair of oxen, and adjusts his position so as to keep the cart balanced on the axle. Carts are most plentiful in the Bharrari village near Cantonments, and when used for road traffic may cost up to Rs. 250.

Rotation of crops.

The rotation of crops is much the same for all soils, but beyond what has already been said with regard to rice cultivation, it is difficult to discern any clear system of rotation. The people intentionally ring the changes on the various crops in the belief that frequent changes benefit the soil. If the soil is inferior, only *jowár* or barley or *tára míra* will be grown, but in good land every kind of crop may be grown and all that can be said is that each cultivator will be sure to grow some wheat and some maize on his better lands.

Agricultural population.

Siálkot comes second in order of population among the districts of the Punjab, but only tenth with respect to cultivated area. The pressure of population on the soil is great and the consideration which goes furthest to stay the hand of the Settlement Officer in this well-favoured district is the fact that holdings are minute and the people, as a rule, poor in consequence. Since last settlement, however, plague and emigration to the new canal colonies reduced the population by about 13 per cent. In the settlement of 1892-93 pressure of agricultural population on the cultivated area varied from 622 per square mile in Raya to 760 in Siálkot : in 1915 it was found to vary from 600 in Pasrúr to 694 in Siálkot. At the same time the opening of the canal colonies where people of this district hold seven thousand squares, the introduction of canal irrigation into the Daska, Pasrúr and Raya Tahsils, the recent great improvements in communications, and the enormous rise in prices that has occurred in the last 20 years have added greatly to the wealth of the people.

Jats are by far the most important tribe in the district. They own 65 per cent. of the cultivated area and constitute nearly a quarter of the total population. About two-thirds of them are Musalmáns and less than a fourth are Sikhs. Their clans are legion, but the Bájwa, Basra, Bhindar, Chima, Deo, Ghuman, Káhlon, Goraya, Malhi, Sahi, Sandhu and Varaich are

the most important. Generally speaking, the Jat is industrious and a good cultivator. In Sikh villages he enlists freely in the Army and makes a sturdy soldier, but occasionally indulges a taste for liquor and for cheating the exciseman. The Jats of the district show comparatively little enterprise. Emigration, except to the canal colonies or to the neighbouring cities of Amritsar and Lahore, is not generally popular, and money-lending or cattle-dealing are the only enterprises indulged in outside the ordinary round of agriculture. Next in importance comes the Rájput tribe owning 14 per cent of the cultivated land. Four-fifths of them are Musalmán. The Hindús generally are Dográs from the north of the Siálkot and Zafarwál Tahsils. Rajpúts are as usual found in large numbers along the river banks and in other parts where life is not too strenuous and the labour of well-cultivation is not necessary. The principal tribes are the Manhás, Bajju, Salehria, Khokhar and Bhatti. They are all—except the Bhattis—poor cultivators, but the Dográs make good fighting material and the Musalmán Salehrias have been freely recruited. Awáns are of importance in the Siálkot and Zafarwál Tahsils. They are fairly industrious husbandmen, though not as good as the Jats. They are all Muhammadans. *Agricultural population.*

Agricultural labourers are drawn from the Chuhra class, many of whom have become Christian, Mazhbi Sikh, Arya or Musalmán. The zamindars are now complaining of the increased dearness of agricultural labour and many new conditions have combined to raise the level of this class of villager. The adoption of higher forms of religion, service in the Army, emigration to canal colonies, income from the hide trade, and new ideas generally are breaking up the old system under which the village labourer was little more than a serf. There is therefore more prospect of the spread of labour-saving devices.

The rice grown in the district may be divided into three classes. The best kind, *mushkan* or *básbatti*, forms only about 15 per cent of the total. It is cultivated chiefly in the rich *rohi* lands of Raya and Pasrúr and in the canal-irrigated parts of Bajwát. The second class comprises the average varieties, such as *munjí jhona*, *ratua* and *safeda* and is by far the largest, as it comprises 60 per cent of the total crop. The remainder of the area under rice produces the poorest kinds, chiefly *dhain* and *kharsu*. The land put under this crop is well watered and ploughed in July, unless the rain comes earlier. It is then rolled. The best varieties of rice are grown in nurseries *paniri*) and transplanted when the shoots are about 8 inches high. This process is called *láb*. After sowing or transplanting, the crop has to be constantly soaked. In fact water should stand in the *Principal crops: Rice.*

Rice.

field till the grain is almost ripe in the ear. There is generally only one weeding which is carried out at the end of August. Rice is cut at the end of October, and if the rains fail, the destruction of the harvest, which is not secured by artificial irrigation, is certain. Rice straw (*parálí*) is used as fodder only when there is nothing else to be had. It makes good stable litter.

Maize.

Maize is a sensitive crop, and can stand over-irrigation no more than drought. It requires careful cultivation, and no staple benefits more by constant ploughing. In *báráni* land maize is sown at the beginning of Sáwan, in *cháhi* at the beginning of Bhádon. The ground should be watered and ploughed from eight to twelve times in June and the beginning of July, and should be well manured. After the sowing, the fields should be again ploughed and rolled, and water should be given once a week unless there is good rain. The land should be weeded twice or thrice before the harvest.

Jackals, dogs and birds are fond of maize, and once the cobs begin to form, the fields have to be carefully watched night and day. The stalks are used for fodder.

Cotton.

Cotton is grown on both irrigated and unirrigated lands; but though it is more hardy than maize, it cannot stand prolonged drought. It is sown on *báráni* lands in the end of March, and on well lands some time during April. It is often sown in the *vadh* of wheat (*i.e.*, on the ground previously occupied by wheat, after the wheat has been cut). The land is first of all ploughed and rolled five to eight times, and then manured when this can be done. It is ploughed once when the plants are young, and is subsequently weeded twice or thrice.

This ploughing is only in lieu of weeding and the plants are not ploughed in Unless the rains are good the fields should be irrigated, but excessive rain causes the bushes to run to wood. Plucking begins in November and lasts for two months. When the plucking is over, the wood (*manchitt*) is cut close to the ground and is used for fencing, thatching, or fuel. Cotton is often grown along with melons, and the trefoil fodder grass, known as *sinjhi*, is generally sown among the bushes just before the earliest pods burst. The best cotton is grown in the well-irrigated villages between the towns of Daska and Siálkot. The sowing of cotton in lines has been demonstrated at the Agricultural Farm managed by the District Board at Siálkot.

Jowár.

The great millet, known as *jowár* or *chari*, is grown extensively for fodder. Very little is grown in this district for human consumption. *Jowár* is very rarely irrigated, and receives nothing like the same attention as maize. The land is ploughed twice, and sometimes it gets one rolling. The seed

is sown in July when the monsoon breaks. The standing crop is never weeded. It is often sown with pulses, such as *moth*, *mung* or *másh*. The crop is cut while green as it is wanted, and when most of a field has heen reaped in this way, the cattle are turned into graze. The stalks (*tánda*) make excellent fodder, which is much liked by the cattle. Jowár.

The land that is to bear sugarcane canot be ploughed too often. In this district the preparatory ploughings vary from ten to twenty, and the ground is always manured. Cane is never grown from seed. Each year, when a field is reaped, about 5 per cent of the stalks. which are carefully selected, are cut (*matí*) into lengths of about nine inches with two eyes in each and buried in a pit. They are ready for planting in about three months. When taken out of the pit, they are placed lengthways in the ground and pressed down with the foot. The ground bearing sugarcane has to be kept moist by steady irrigation when there is no rain, but when the season is favourable unirrigated cane is generally superior to that grown on well lands. Cane is planted usually in March. It has to be weeded about five times before it comes to maturity. Cutting begins in December, after the rush of the *kharíf* harvest operations are over. It goes on intermittently for about three months, and sometimes the presses are at work in Bajwát up to the end of March. Most of the cane is meant for the press, but in this district, where the cattle are, as a rule, stall-fed, a considerable proportion is given to the cattle when there is a scarcity of fodder. There are various kinds of cane grown in Siálkot. *Ponda* is the large thick variety which is eaten raw. It is usually grown near large towns for sale in the *bazárs*. It is a paying crop wherever there is a market for its disposal, but the costs of cultivation are enormously high. The varieties known as *katha* and *káhú* are really the same. They are very popular in the Darp tract, as they make good unrefined sugar. *Katha* and *káhú* do not give a large outturn, but the *gur* is always very sweet. *Treru* is thicker than the foregoing. The stalk is a bright green, marked with dark coloured slight cracks : hence its name. It gives a heavy outturn, but its *gur* is not very sweet. The *dhaulú* variety is common in well-irrigated tracts. Its stalks are long and thick, and are dark red (*surkh*) in colour. *Metkú* is white. It is still thicker, but is very soft and gives a heavy yield of juice. When cane is grown for fodder the *sahárni* and *desí* kinds are used. These are never pressed. The quality of cane depends very much on the soil which bears it. The best cane is grown on the rich *darp* soil in Ráya, but both *rohí* and *maira* soils are also favourable. Curiously enough the richly manured fields round the village site bear a very poor class of Sugarcane.

Sugarcane. cane, the *gur* being too watery, although the outturn in weight is enormous.

When the cane is cut the green tops (*ág* or *pánd*) are broken off and the sheaths (*chhoí*) of the stalk are stripped with a sickle. The cutting (*wádhi*) and stripping (*chheli*) processes are performed by the zamíndár and his servants, who receive a share of the green tops, which are used as fodder, and a few stalks. The stalks are at once carried to the place where the press (*belna*) has been set up. This place is usually a yard with a low wall and a hut called *gurhal* on one side. The press is in the middle of the yard. The presses are of two kinds. The wooden press (*desí belna*) is a huge clumsy machine, which requires the constant attention of the village carpenter while it is in work. It is sunk in a pit. The cane stalks are made up in bundles of from 15 to 25 and passed into the rollers by a man who is called the *dhora* who gets the highest wage as he runs no small risk of having his hand and arm crushed, as he has to keep guiding the bundle till it is fairly gripped by the rollers. Another man, the *ágú*, receives the stalks as they emerge from the other side. The same bundle is pressed over and over again, usually as many times as there are stalks. The juice *ras*) is received in an earthen jar sunk in the ground. Two pairs of oxen and three men are required to work the wooden press. The iron or Behea press (*lohe da belna*) is much simpler. It stands above ground, and can be worked easily by one pair of cattle. The feeding can be done by a boy.

The iron *belna* is much the more popular of the two. Its drawbacks are that it breaks up the cane fibre making it useless for ropes, and that the gur obtained only keeps good for about a year.

The juice is poured as soon as possible after extraction into a large flat iron dish (*karáh*), which is placed on an earthen oven fed by the sheaths and crushed fibre of the cane, and sometimes by dry cotton stalks. No other fuel is so effective as the proverb says: *Kamád ápne kakhín nál áphí sarda.*—" Cane boils best on its own refuse." As soon as the juice begins to boil, it has to be stirred constantly with a thick stick (*ghánwan* or *mussad*). The boiling takes from two to two and-a-half hours, by which time the mass begins to coagulate. All the time the scum is carefully skimmed. When the mass is ready, it is poured off into a hole in the ground, about 10 inches deep and 3 feet in diameter. This hole (*gand*) is carefully prepared and plastered with clay. The whole is then stirred about for some twenty minutes, when it is hard and cool enough to be rolled into balls (*rorián*) about the size of a cricket ball. The *gur* or

molasses is now ready. The process of making unrefined sugar (*shakar*) is more elaborate, as the mass in the *gand* has to be manipulated with the hands. Sugarcane.

In Bajwat the manufature of *gur* is a very slovenly and dirty process as the sheaths are left on the cane and the juice is never skimmed during the boiling. Consequently it obtains a lower price than other *gur*. *Khand*, the best form of country sugar, is not made now in Siálkot, as the zamíndárs say it requires an admixture of *jálá*, a water weed which has to be imported.

The three principal pulses grown for the autumn harvest are *moth*, *múng*, and *máh* or *másh* *Moth* is grown on sandy soils, and requires very little irrigation. The chaff makes good fodder. *Mung* is grown on stiffer soil and is not so popular as the leaves are not of much use as fodder. *Mash* is the most valuable pulse of the three. The grain makes excellent *dál* and the cattle are fond of the leaves. It requires a fairly consistent soil. Sesamum (*til*) is grown chiefly on the high unirrigated parts of the district. Other *kharif* crops.

Pepper or chillies (*mirch*) is grown in small beds by Aráíns. The inferior millets, *kangní*, *maddal* and *chíná*, are met with in most parts, but always in small quantities. *Bájra* is very little grown.

Wheat (*kanak*) is the main staple of the district, and occupies on the average nearly two-fifths of the total area cropped annually. There are four varieties met with in Siálkot. The most common is the *nikki kanak* or small wheat, with a hard red grain. It is hardy and thrives on unirrigated soils. The *vadának*, or large wheat, is distinguished by the size of the ear, the height of the stalk, and the bluish green tinge of the plant before it turns colour. This variety is not so common as the *nikki kanak*, but is more extensively grown than the other two. Its cultivation involves much care and labour. The *chitti* or white *kanak*, which is also called *darúdkháni*, is found chiefly in the Daska and Siálkot Tahsils The *ghoni* or *kanaku* is not popular on account of the small size of the grain. It is a white, beardless wheat. The land should be carefully prepared for wheat, twelve to fifteen ploughings not being too many, but rarely more than four or five are given, followed by rolling. Careful cultivators give the field a thorough weeding once, but the wild onion (*bhagát*) is very difficult to eradicate on light soils. Wheat sowings begin in November and may last till Christmas. The time of sowing usually depends on the rainfall. Sowings on unirrigated lands are carried out a month or six weeks earlier, in October or the end of September. Wheat.

Barley.

Barley (*jao*) is not nearly such a favourite as wheat, but is a most convenient catch crop. It is hardy and ripens earlier than wheat. In *cháhi* land it is sown later than wheat, though in *báráni* it must be sown earlier. When the winter rains are delayed, much of the land in unirrigated tracts, previously prepared for wheat, is finally sown with barley. On *báráni* and *sailábá* lands it is often grown along with wheat or with gram, and in the *rohí* soils it is sometimes sown in fields from which rice has just been reaped. Land meant for barley gets from one to three ploughings and is never weeded. Barley *bhusa* makes a good fodder, but is weaker than wheat *bhúsa* and inferior to it.

Gram.

Gram (*chhole*) is a less common spring staple. It can be grown on unirrigated sandy soils, and is sown at the end of September, often in lands which have just borne a light *kharíf* harvest. The land is usually ploughed once or twice, and unless there has been heavy rain shortly before sowing, it has to be thoroughly watered once. Gram is a hardy plant, and can survive a certain amount of drought. It is often spoiled by high winds in March and also by thunderstorms. Gram makes good *dál*, and is also eaten whole. Young gram cut in March is often given to horses.

Minor *rabi* crops.

Rape is not much grown, but is sometimes sown in rows in the gram fields. It makes good fodder when cut green. *Massar* is more often met with. The *dál* best known to Europeans is made from its grain. It grows in alluvial lands, and is a hardy plant, except that it cannot stand frost. It is often sown along with gram, and more rarely with barley. *Táráníra* is grown in small quantities all over the district. Much of it is cut early for fodder, and what is allowed to reach maturity yields excellent oil. It is often sown with wheat. *Sinjhí* is a trefoil fodder, which is grown on fields which have recently borne cotton or maize. The field is first soaked with water, and the *sinjhí* is then puddled in by feet. It is a valuable fodder and is most useful when chopped up with the straw of wheat or barley, maize or *jowár*, and cane. Another method of sowing *sinjhí* is to plough light, then roll with the *sohága* (though this is not always done) and then water. Melons are largely grown for the late spring harvest, known as the extra *rabi*. The three varieties are the cucumber, the large green melon and the small yellow *tarbúz*. Tobacco is grown for home consumption in very small patches near the wells. The commoner varieties of vegetables, such as onions, radishes, turnips and the Indian vegetable-marrow, are grown everywhere. Their cultivation is usually left to the Aráíns.

Crop diseases.

The crop diseases, or forms of blight, met with in this district are by no means few in number. *Tela* is a tiny parasite which attacks rice, cane, cotton, *jowár*, wheat, *sinjhi*, tobacco and some minor crops. It is a tiny parasite which reveals its presence by a black greasy deposit on the leaves. It appears when there is a drought as the crop is ripening It withers the sap in the plant. Rain stops its ravages to a large extent; but it is rarely completely eradicated. White ants (*seúnk*) attack most crops in sandy soils when there is a long drought, especially wheat, maize and sugarcane. *Morara* is a very small insect which bites the young sprouts of the cane seed when it has just germinated and the plants are showing above ground.

Ukhera is the term by which the zamíndárs describe the withering up of the sugarcane in a drought in August and September. *Sangherú* is a slug which lives in the ground and feeds on the young cotton sprouts. It resembles the *ghuan*, another slug, which attacks hemp. The ravages of both can be minimized by careful weeding. When cotton withers for no obvious reason except drought, the people call the blight *kharsukh* which corresponds to the *ukhera* blight of cane. *Kohr* is a blight confined to maize. The plant throws out five or six cobs, all close together and all empty of grain. The *tota*, a small green beetle, often destroys the maize cob when it is only half-ripe.

The most common wheat blight is *kungí*, or rust. It is caused by the ravages of a minute insect which appears in the cold weather when there is a succession of cloudy days with heavy dew at night. The blades of the plant turn a rusty colour, and the grain shrinks in the ear. Heavy rain washes the rust off, and sunny weather also causes it to disappear. *Toka* also attacks wheat, tobacco and fruit trees. It is a small insect which, as a rule, appears only in low-lying *rohí* lands and attacks the sprouts of the early sown wheat after germination. *Toka* is never seen after November, as it dies of cold. The *tiliar* bird is a useful check on this pest. The word *toka*, however, is generally applied to grasshoppers who do much damage to all crops. *Bhongu kutta* is a larger insect with a brown body, which eats the blades of the plants. *Sundí* is a small insect of the caterpillar order, which nibbles the tops of the ears just as they are forming. It especially attacks gram. Smut (*kangíárí*) is a blight which causes the grain in the ear to crumble away in a black ash. The two foregoing diseases appear only in season of heavy rain. When the grain of wheat and barley is forming in the ear in March, the strong winds common in that month shake the crops and loosen their hold on the soil, thus dwarfing the grain. This is called *ukhera*, and is commonest on light soils.

Crop disease.

Chamak, or lightning, is supposed to injure the pulses if there is much of it at blossoming time. The zamíndárs say that a sure way of preventing harm from this cause is to expose the seed to lightning or to a flashing light before putting it into the ground. *Lurhí*, a small insect, attacks *massar* and tobacco in rainy, cloudy weather. *Pundra* is a red-coloured worm with a black head, which eats up the leaves of the melons. It can be checked by the application of ashes to the ground, or by careful weeding. Melons, which are grown on heavily-manured land, are attacked, just when they are coming to maturity, by a small insect called *laga*, which burrows beneath the outer rind. Its presence quite spoils the plant for food. *Luhrí* is a small worm which nibbles away the roots of tobacco plants. Careful weeding is the only remedy. In addition to these insects and blights, the crops are exposed to the ravages of rats, parrots and other birds and locusts. These pests need no description.

Nomenclature of staples.

The different staples have been referred to by their popular names. For purposes of identification the following table is given, showing the English, vernacular and scientific names in juxtaposition:—

English.	Vernacular.	Scientific.
Rice	Munjí, jhona, sugdas ...	Oryza Satina.
Maize	Makáí	Zea Mays.
Sugarcane	Kamád ...	Saccharum officinarum.
Cotton	Kapáh	Gossypium herbaceum.
Great-millet	Jowár	Sorghum vulgare.
Spiked millet ...	Bájra	Pencillaria spicata.
Pulses	Moth	Phaseolus acontifolius.
	Múng	Phaseolus mungo.
	Máh and Rawan ...	Phaseolus radiatus.
Oilseeds { Sesamum, Toria, Rapeseed.	Til ...	Sesamum Orientale.
	Toria	Brassica juncea.
Italian millet ..	Kangni	Pennisetum Italicum.
	Swánk	Oplismemus frumentaceus.
	Chíná	Panicum muliacrum.
Egg-plant	Baengan	Solenum melongena.
Wheat	Kanak	Triticum aestivum.
Barley	Jao	Hordeum hexastichum.
Gram	Chhola	Cicer ariestinum.
Linseed	Alsí	Linum usitatissimum.
Lentil ...	Massar	Ervum lens.
Trefoil	Senjbi, Maina, Maini and Mathre.	Melilotus parviflora.
Rapeseed	Sarson ...	Brassica campestris.
Tobacco	Tamáku	Nicotiana tabacum.
Poppy	Post	Papaver somniferum.
Potato	Alú	Solanum tuberosum.
Melon	Kharbúza (Urdu) Khakharyan (Punjabi).	Cucurbita melon.
Water-melon ...	Tarbúz	Cucurbita citrúllus.
Onion	Gande	Allium cepa.
Carrot	Gájar	Daucus carota.
Turnip	Múlí	Raphanus salivus.
Turmeric	Haldi ...	} Eleusiynel Corocane.
	Maddal or Mandal ...	

Yields.

Average yields in maunds per acre :—

Crop.	Irrigated.	Flooded.	Unirrigated.
Wheat	8 to 14	6 to 9	4 to 8
Barley	5 to 12	5 to 10	4 to 8
Gram	5 to 9	5½ to 8	4½ to 7
Masar	5 to 8	5 to 8	4 to 7
Toria	2½ to 5	2½ to 4½	2½ to 5
Rapeseed	2½ to 5	2½ to 5	2½ to 5
Linseed	2½ to 5	2½ to 5	2½ to 5
Tobacco	9 to 10	...	...
Rice	10 to 20	7½ to 18	5 to 18
Maize	8 to 15	7 to 11	7 to 10
Sugarcane (*gur*)	13½ to 24	7½ to 17	7½ to 17
Cotton	3½ to 8	2 to 6	1½ to 4
Sesamum	2 to 3½	2 to 3	2 to 3
Múng ... ... Másh ... ... Moth	2 to 3	2 to 3	2 to 3
Bájra	4 to 6	4 to 6	4 to 6

The cultivated area.

The cultivated area of the district was returned on completion of last settlement at 901,634 acres which is 3·7 per cent less than in 1894-95. These figures include the areas transferred later to Gujránwála and Sheikhupura Districts. The decrease is due to the vagaries of the rivers and of the Degh, to land acquisition for the canal, for the new railway, for military purposes and to a small extent for general administrative purposes, to the fall in population, and to greater accuracy in the classification of the soils. A good deal of the decrease is of a temporary character. It has probably been counterbalanced already, so far as the productivity of the district is concerned, by the increase in intensive cultivation evidenced by the addition of 3,447 wells since the 1892-93 settlement and by the improvement which has occurred in the cropping. There has been a great extension in the canal-irrigated area of the Raya Tahsil but as this area is being transferred to the Sheikhupura District, it will not affect the district of Siálkot. The valuable crops—rice, maize, sugarcane, cotton and wheat—now form 63 per cent of the total harvests against 58 per cent twenty years ago. Wheat cultivation, however, is responsible for the entire increase and there has been a slight decline in the proportion of the cropping by each of the other four staples. The increased popularity of wheat is due to the great European demand and to the fact that it is a hardy crop requiring less labour than the others and is less liable to failure. Wheat, moreover, is the staple food of the district and with the rise in the standard of comfort it grows in popularity as a food.

Improvements in seed, implements, etc.

The work of the Agricultural Department in this district is in charge of an Agricultural Assistant, Chaudhri Nand Singh, a Zaildár of Raya Tahsil and a Bájwa Ját by caste. A demonstration farm of 50 acres at Siálkot has been established with Government money and is managed by the Agricultural Assistant under the District Board. There are some various new kinds of seed and new implements are seen in working. There are also small demonstration plots in various scattered villages. Implements are shown in working at the cattle fairs of the district, and their sale increases every year. Last year about 100 Meston ploughs, which are cheap enough to be within the reach of most zamíndárs, were sold direct by the Agricultural Assistant, and about 150 through zamíndári banks and private individuals. Some instruments are also given out on loan, including Rájah and Meston ploughs a handhoe, spring-tined harrows, bar harrows, Lyallpur hoes, *kharíf* and *rabi* drills. Several varieties of seed have been distributed, including improved wheat, Japan rape, American bájra, etc. American cotton has been tried

without success. The seed sold last year amounted to 350 maunds of wheat direct, about 200 maunds by banks and other agencies, and about 500 maunds by private cultivators. The Department have also taught cotton and maize sowing in lines, and wheat-sowing with drills. Improvements in seeds, implements, etc.

Proposals have been considered for sinking tube-wells with mechanical pumps, which would be of especial benefit in the dry Bharrári tract, but at present the cost of construction is prohibitive.

Rural indebtedness.

The indebtedness of the peasant is reflected in the fact that the mortgaged area is large, and this is chiefly due to the pressure of population. The district stands second in order of population among the districts of the Punjab, but only tenth with respect to cultivated area. However owing to redemptions the mortgaged area has been steadily decreasing since the year 1905-06, and whereas, at the settlement of 1892-93, 13 per cent of the cultivated land was under mortgage to money-lenders, now only 9 per cent is held by persons who are not agriculturists by caste: the figures of percentages of cultivated land mortgaged in 1915 are given below by tahsils:—

Tahsil.	To zamíndárs.	To others.	Total.
Zafarwál	18	9	27
Raya	12	8	20
Pasrúr	15	11	26
Siálkot	13	9	22
Daska	11	12	23

The sale price of cultivated land had risen between the two last settlements by 107 per cent in Zafarwál to 148 per cent in Daska. Altogether the position with regard to transfers of land is a healthy one. Holdings are, however, small, and the average peasant of Siálkot has not been able to reap as much advantage from the recent large rise in prices as in other districts.

Agricultural banks.

In the year 1911 there were only eleven agricultural societies, but at the end of July 1919 these had increased to 348, with a membership of 8,950. There were also at that date 10 supply Unions and 3 Central Banks: 126 of the agricultural societies are shareholders in the Unions. There were also two supply societies, three supply stores, one society of weavers and

Agricultural banks.

one of ironsmiths The figures for the working capital of the agricultural societies were as follows :—

	Rs.
Paid-up share capital	4,04,611
Members' deposits	27,486
Non-members' deposits	30,253
Societies' deposits	1,321
Central Bank loans	2,26,914
Reserve fund	2,48,431
Total ...	9,39,016

These societies earned a net profit of Rs. 67,449 during the year ending July 31, 1919. The debts of the members to their societies amounted to Rs. 8,52,446 and the latter owed Rs. 2,85,974 to their financing agencies. Many old debts have now been paid off and the percentage of the members' land mortgaged has decreased from 42 per cent (before the movement started), all in the hands of non-agriculturists, to 37 per cent, of which only 25 per cent is in the hands of non-agriculturists. Litigation has decreased owing to the settlement of disputes out of court among members of societies and marriage expenditure (*ráthachári*) has been reduced by agreement. The rate of interest usually charged by the societies is Rs. 12-8-0 per cent against Rs. 18-12-0 to Rs. 37-8-0 charged by money-lenders, plus extras amounting often to Rs. 12 per cent. The Begowála society has, by selling its common village land, been able to lend to members at Rs. 9-6-6 per cent.

Central Banks.

There are three Central Banks, at Siálkot, Pasrúr and Qila Sardár Harnám Singh. These borrow at 5 to 7 per cent, lend at 8 or 9 per cent, and declare dividends at 6 to 8 per cent.

The main items of liabilities and assets of these Banks on January 31,1920, were :—

(1) *Outside the Co-operative movement.*

		Deposits.	Government paper.	Cash.
		Rs.	Rs.	Rs.
Siálkot ...	...	1,01,618	25,567	6,327
	Other items	3820		
Pasrúr ...	...	40,944	12,900	1,241
Qila Harnám Singh	...	5,330	2,871	4,152

(2) *Within the movement : liabilities.*

Central Banks.

	Fixed deposits or loans, etc.	Paid-up share capital.	Reserve fund of bank.
	Rs.	Rs.	Rs.
Siálkot	25,522	29,150	8,100
Pasrúr	13,002	48,450	5,910
Qíla S. Harnám Singh ...	26,237	17,650	1,837

Assets.

	Loans to village banks.	Uncalled share capital.	Net profit of year.
	Rs.	Rs.	Rs.
Siálkot	1,32,987	...	3,196
Pasrúr	95,663	51,500	4,654
Qila S. Harnám Singh ...	42,435	...	1,323

These figures demonstrate the healthy condition of the Central Banks, just as those of the agricultural societies do for the latter. The movement has taken a firm hold and one of the principal obstacles is the money-lending tendency of many of the wealthier zamíndárs themselves.

Takavi loans.

The destruction of the Revenue Record Room by fire in November 1919 makes it difficult to give a complete description of the working of the Land Improvements and Agriculturists' Loans Acts : but figures for the years 1916—1920 are available showing that the balance outstanding on April 1, 1916, under the former Act was Rs. 68,900, and that the annual issues of loans amounted, for the four years since that date, to Rs. 18,100, Rs. 11,650, Rs. 8,550, and Rs. 8,450. The balance now due from zamindars is approximately the same as at the beginning of the period. So that while loans for land improvement have decreased very considerably, repayments have barely been kept up, leaving the district indebted to Government to the same extent as four years ago. These loans are chiefly given for sinking wells and in high-lying tracts the cost of these is now double

Takavi loans.

the amount which used to be required. There is also little done in the way of bund construction owing to the silting up of old bunds and the difficulty of arranging water distribution without Government control. As regards loans for cattle and seed under the Agriculturists' Loans Act, the balance on April 1, 1916, was Rs. 5,875 only, which has, however, increased to Rs. 23,165. No loans were taken in 1916-17 and 1917-18 under this head, but in the two subsequent years Rs. 38,040 and Rs. 19,535 were advanced, owing to cattle disease and the poor crops of Kharíf 1918 and Rabi 1919.

Breeds of cattle, etc.

The indigenous breed of cattle is of inferior type, and it is usual to import Dhanni cattle from Jhelum and Ráwalpindi, and other cattle from Multán and Gujrát Districts. Buffaloes come from the Málwa country and from Muzaffarnagar and Saháranpur. Local produce is sold to dealers from the Attock District and the frontier generally. Produce of Hissar bulls is now appreciably increasing, but the people find the Dhanni breed easier to manage and feed. Male buffaloes are largely supplanting bullocks owing to the increased price of the latter. The local breed of horses and ponies is also of poor quality and the only good animals are either imported or the produce of District Board Arabs. The local breed of sheep is black with a long tail and coarse wool: they are kept with a view to wool as well as mutton and are not particularly good for either purpose. Recent military demands have very much reduced the numbers of sheep. In and near all the towns goats are kept for milk; these are of Lohi breed, and good milkers. They are kept by Dhadhis who migrate with them every summer to Lyallpur and other colony towns to sell milk. They live on roadside grazing and are a great nuisance to District Board arboriculture and to vegetable growers near towns.

Numbers of cattle, etc.

The total number of cattle in general and of bullocks in particular varied as follows between 1893 and 1915:—

Tahsil.	Increase or decrease per cent.	
	Total number of cattle.	Bullocks.
Daska	+ 8	− 2
Raya	+ 6	− 24
Siálkot	+ 9	+ 13
Pasrúr	− 1	− 27
Nárowál	− 1	− 31

Table No. XXII shows the number of livestock of the district during various periods. The census of 1918-19 is the latest, but military operations and other causes have combined to vary the numbers considerably. The main cause of the fall in bullocks up to 1915 was the large emigration to the canal colonies. About $1\frac{1}{4}$ lakh of people left Siálkot District with all their household goods, so that the decrease is surprising only because it is so small. The rise in the cost of feeding and purchasing bullocks has led to the substitution of male buffaloes to a very large extent, Most of the cattle are stall-fed as grazing grounds have largely been cultivated. Camels are not kept to any great extent. Numbers of cattle, etc.

The minimum prices of cattle are not easy to discover, as many small, diseased or deformed cattle are sold at fairs for their meat, skins and bones only. The maxima can, however, be usefully compared with those recorded in 1894 when this Gazetteer was last edited. We find now that the maximum price of a bullock has gone up from Rs. 120 to Rs. 480; of a cow from Rs. 60 to Rs. 125 : male buffaloes have not risen so much and stand at Rs 80 against Rs. 50 : cow-buffaloes, however, which fetched Rs. 130, now sell at Rs. 360: goats cost Rs. 17 against Rs. 12: sheep at Rs. 40 for a good ram against Rs. 5 : donkey at Rs. 90 against Rs. 70: mules have gone up from Rs. 200 to Rs. 300: horses cost Rs. 200 at most in 1894 and now fetch much larger prices. From the peasants' point of view, the prices of bullocks, cows and buffaloes are the most important, and except in the case of the useful male buffalo, these have increased in price by two to four times in a quarter of a century. Prices of cattle.

There are very few pasture grounds in the district owing to the breaking up of common lands. In the Bajwát the chief fodder is poor rice straw which is supplemented by sugarcane, *jowár* and the worst of the inferior *rabi* grains. What grazing there is, is bad. The cold and damp also of this tract are great, and the cattle are not strong enough to resist them. Feeding of agricultural stock.

The food of the cattle varies with the character of the season, the nature of the work they have to perform, and too often with the financial condition of their owner. But the following sketch gives the ordinary system of feeding. From January 15 to April 15 the fodder is *maina, sinjhi, methra* and rape chopped up with *bhúsá*. *Maina* is a trefoil which grows wild in cultivated land in the winter. From April 15 to June 15 generally only *bhúsá* and oilcake are given. In the next two months grass and green *chari* are chopped up with *bhúsá*. From September 15 to November *chari* is either given

Feeding of agricultural stock.

alone or mixed with *bhúsá*. In December and January the same food is continued, but sugarcane is mixed with the fodder or given by itself, and turnips are added as they come on. In the rice-growing tracts rice straw (*parál*) is sometimes given, but it is a debilitating food. Besides these articles of fodder, a certain proportion of the crops grown primarily for human food go to support the cattle. Maize, rice, pulses and oilseeds are all used in this way, and a considerable amount of green wheat and barley is cut every year for fodder. The proportion of each crop used as fodder varies in different years and in different tracts but the aggregate annual amount is a serious strain on the resources of the people.

Cattle fairs.

The following cattle fairs are held on the dates mentioned :—

Baryar Fair at Narowál ...	... March 3—9.
Siálkot Spring Fair ...	... March 18—25.
Throh Fair, near Zafarwál ...	... August 16—22.
Gullu Shah Fair at Koreke	... October 2—9.
Autumn Fair at Siálkot ...	... October 24—30.
Shah Buláq Fair ...	... Early in June.

At most of these fairs some 5,000 to 8,000 animals are sold for about two to three lakhs of rupees, but at the Gullu Shah Fair the figures are 13,000 to 17,000 for animals sold and the value over 8 lakhs. The income of the District Board from these fairs has increased lately owing to the rise in prices of animals generally. The Board appoints go-betweens who settle the price and give a verbal guarantee that the animal is not stolen property and the Board charges a percentage. The Baryar Fair brings in about Rs. 2,200, after deducting Rs. 500 paid to the Narowál Municipal Committee which used to manage the fair ; similarly Rs. 2,000 is paid to the Siálkot Municipality for the two fairs held there and the net income is about Rs. 4,000. The Throh Fair brings in about Rs. 5,500, and the Gullu Shah Fair some Rs. 13,000. The prizes at these fairs cost about Rs. 500 on each occasion and other sums are spent on maintenance. The Shah Buláq Fair, on the other hand, is a small business as yet.

Cattle diseases.

The most common epidemic diseases prevalent among cattle are rinderpest (*pir*), hæmorrhagic Septicæmia (*ghal ghotu*), foot and mouth disease (*mokhor*), black-water (*zahr bad*), fluke (*pani lag*). Among horses surra (*pheta*) has prevailed for some time, especially in the Kallar and Dokandi circles of Raya and Pasrúr and in the Bajwát and Nianda circles of Siálkot Tahsil.

There are five Veterinary Hospitals, four of which are built on modern lines and properly equipped, and it is proposed to rebuild the fifth at Lárowál on the transfer of the Raya iláqa to Sheikhupura. There is also an Itinerating Veterinary Assistant with headquarters at Chawinda. During 1919 the number of out-door patients treated at hospitals was 21,820, of in-door patients 206: and of those for which medicines were sent without seeing the animal, 2,631: operations 250. In addition 615 patients were treated on tour. The District Board manages these institutions under the advice of the Chief Superintendent of the Civil Veterinary Department: there is a Veterinary Inspector who supervises the work of the Veterinary Assistants and the other members of the hospital staffs and the general working. **Operation of the District Board and Civil Veterinary Department.**

Cattle, horse, and mule breeding is managed by the District Board in conjunction with the Civil Veterinary Department, and the Army Remount Department exercise no control or protection. There are 53 bulls, nearly all of Hissar breed: and six horse stallions, all Arabs, with seven donkey jacks for mule-breeding. The bulls are left to wander among the villages, while the stallions are fed at District Board expense. The Hissar Cattle Farm supplies the bulls at Rs. 250 per head, half of which cost is defrayed by the Board and half by the zamíndárs. There is not really very much keenness on the part of zamíndárs for purchasing bulls, but the produce of such bulls as there are is increasing. The stallions are much appreciated, and the number of mares served last year was as follows: by pony stallions 285, by donkey stallions 270. **Breeding.**

There are several systems of irrigation in the district. **Irrigation.**

The Bajwát is essentially a rice-growing tract irrigated by a net-work of *kuhls* which are fed by its many streams. The *kuhls* are maintained by and under the control of the people themselves and official interference is almost limited to the occasional grant of *takávi*. Disputes are of very rare occurrence owing to the easy-going disposition of the people. The efficiency of the *kuhls* has been greatly reduced by the diversion of the Chenab.

In the Aik circle of the Daska Tahsil a somewhat similar system exists, but here there is only one stream, the Aik, which brings down a fertilizing deposit of silt that makes its water peculiarly valuable. In the Siálkot Tahsil irrigation by means of *jhallárs* only is permitted from the Aik, but the villages are entitled to dam the stream in turns by erecting earthen bunds and so to draw off its supplies through water-courses. The land benefited by this system is among the most fertile in the Province.

Irrigation.

Irrigation from wells is carried on throughout the district wherever water can be found except in the Bajwát, Dosahi and riverain circles where wells are hardly necessary. In the Aik and Charkhri circles an ample and constant supply of water is to be found practically everywhere and, speaking roughly, it may be said that there is no difficulty in sinking wells in the tract west of the line Siálkot-Pasrúr-Nárowál, provided we exclude the Pasrúr assessment circle. East of that line water is generally found in patches and the wells are situated in groups, sometimes as many as eight at a time lying within a radius of 20 or 30 yards. The driest tract is the central stretch embracing the Bharrari and Pasrúr circles and the neighbouring portions of the Chárwa Jatátar circle.

The depth to water varies greatly; near the rivers and the Degh stream it is close to the surface and *kacha* wells or *dhinklis* are frequently sufficient; in the Charkhri circles it averages about 30 feet. The greatest depth is found near Siálkot itself where wells from 40 to 50 feet deep are not uncommon.

Practically the only type in use is the Persian wheel in its old cumbrous form.

Irrigation from the Degh consists mainly of overspill, but in the lower reaches litt by *jhallárs* is sometimes employed.

The Upper Chenab Canal takes out of the river at Marala in the Siálkot Tahsil and leaves the district at Nandipur in the Daska Tahsil. The Main Line supplies a little *kharíf* irrigation in the latter Tahsil. During the course of settlement operations the Raya Branch, a *kharíf* distributary, was completed and it now waters the western portions of Daska, Pasrúr and Raya. The water-course system is not yet perfected and was at first limited to 33 per cent of the waste areas, but has recently been extended to include lands under wells, the percentage being correspondingly reduced to 20 per cent over all areas commanded by the branch. Rice is the principal and till 1919 almost the only crop raised with the aid of canal water, but other summer crops are now receiving water. The rice grown in the irrigated area is of excellent quality and the advent of the canal has been a great boon to that part of the district.

The irrigation from *chhambhs* and reservoirs so carefully fostered by Colonel Montgomery at the settlement of 1892 is now of comparatively little importance. The biggest scheme, the Satrah Bund, has been to a great extent superseded by the Raya Branch. Elsewhere reservoirs have silted up or bunds have fallen into disrepair. Those that are still working have a very limited sphere of usefulness. The District Board is ready to take up fresh schemes and some good has been done in recent

years. The *chhambhs* are described in Chapter I-A. The Satrah Bund is repaired annually under the management of the District Board with the help of the zamíndárs. Irrigation.

Between 1892 and 1915 the wells increased by 3,447, though the irrigated area showed a decrease of 5 per cent, owing to an improvement in the method of recording the area and there must actually have been a large increase in the latter. The old joint-stock wells had largely given place to individually-owned wells, owing to the increased pressure on the soil and the decay of the communal spirit. There are now 24,000 wells in the district, worked by the Persian wheel. This is a rather elaborate apparatus, and may be briefly described as follows. Close to one side of the well two strong mud walls (*channás*) are built about 6 feet high and 16 feet apart. These are joined by a thick powerful beam (*shahtír* or *walla*). Midway between this beam and the ground a horizontal cogged wheel (*dhol*) is suspended on an axle (*tír*) ; the upper end of the axle revolving in a staple in the beam, and the lower in a socket (*bharwanni*) fixed into the ground. Between this wheel and the well's mouth is another wheel (*chuhakli*). This is suspended in a vertical position, half of it being sunk in a pit (*khaddí*). It revolves on a shaft about 8 feet long (*lath*), one end of which revolves in a socket close to the lower bed of the other axle. The other end rests on a large beam (*jhallan*), which is laid transversely across the well's mouth. The rim of this wheel, which is furthest away from the well, is fitted with strong wooden teeth (*buria*), which catch the cogs of the horizontal wheel. A third wheel (*bair*) completes the lifting portion of the apparatus. It is suspended vertically over the mouth of the well, half of it being below the level of the well-mouth, on the same big shaft which passes through the centre of the second wheel. Over this wheel there is hung a continuous rope ladder (*mahl*) made in this district of cane fibre, with cross sticks a foot apart. It is made long enough to reach a little way below the water level. Small earthenware pots (*tind*) are tied on to the cross sticks (*areri*) of the rope by short strings (*warhi*). The first wheel, or *dhol*, has a slanting beam (*gádhí*) fixed to its upper rim. A pair of oxen or buffaloes are yoked to this and driven round in a small circle, the centre of which is the axle of the *dhol*, and the perimeter of which on the well side passes between the second and third wheels. This circle is called the *parána*. As the oxen go round all three wheels revolve and each pot on the *bair* comes up full. As it turns to descend again, it empties itself into a trough (*párchha*). From this trough another long trough (*nísár*) conducts the water into a reservoir (*aulu*), from which it is drawn off into the irrigation channels (*ád*). Wells.

Wells.

This is a cumbrous apparatus, and the loss of power from friction is enormous. With the exception of this drawback, it is admirably suited for the purpose for which it was originally designed, and as yet the zamíndárs have seen no other contrivance which they consider will give them as good results with a less expenditure of force. The light iron apparatus used in other districts is hardly met with in Siálkot. The cost of the wooden apparatus varies from Rs. 115 to Rs. 135 according to the depth of the well, and it lasts for years. The *shatir, dhol, chauhakli* and their component parts last for 15 years, if well made. The *lath* and *bair* rarely survive more than three or four years. When the well is in regular work, the rope ladder has to be replaced every three months.

The construction of a well is an important event in a village. In most parts of the district the zamíndár employs a well diviner (*sengáh*). This man is, more oftener than not, a water-carrier by caste, and is supposed to work by the aid of unseen spirits. When a likely spot is found, a circular pit (*pár*) is dug about 10 feet in diameter. Earth is excavated until water appears, the digging being generally carried out by hired or borrowed labour. While this is going on the village carpenters make a large ring (*chak*) of *ber* wood for choice. This has a rim about 2 feet broad. It is placed on the pit, and gradually built up with bricks, fastened with cement, till a huge cylinder (*mail*) from 18 to 25 feet high is ready. This cylinder is roofed over with strong boards, a large square opening being left in the centre. The professional well-sinkers (*toba*), of whom there are generally four, then begin their work. They descend through the hole in the roof of the masonry cylinder and dig away the earth and sand from below its base. For this purpose they use a huge iron shovel (*jham*), which is suspended from above by a rope running over a pulley (*manka*). The work is very hard, as the shovel itself is no small weight, and the sinkers, who stand in water and mud, have to throw their whole weight on to it, so as to drive it well into the earth. When the shovel is full it is pulled up, and the earth is either thrown outside or piled on to the platform to add weight to the *chak*. This work goes on, the *chak* sinking slowly, until the water stratum is reached. The cost of sinking a well naturally varies according to the depth of the spring level, the geological formation of the soil which is dug through, and the extent to which the owner and his following assist in the operation. It may be roughly calculated, however, that it costs from Rs. 900 in alluvial tracts to Rs. 1,300 in the high lands on the border of the Bharrari and Charkhri circles near the centre of the district, against figures of Rs. 120 and Rs. 500 quoted in the last Gazetteer.

Wells.

The first digging costs more when carried out by borrowed labour, as the zamíndár has to feed all the men collected for the purpose. This food consists of wheat or rice, some meat and unrefined sugar. When hired labour is employed the work is done through a contractor, who gets one rupee for every 18 inches of depth. The owner has to provide both the wood for the *chak* and the bricks. The latter are large, and cost about Rs. 20 to Rs. 24 per thousand in the open market, but if made in the zamíndár's kiln, about half that amount. The potter gets his daily food till the kiln is ready; and the day the kiln is fired he receives one sheep, some flour, molasses and oil.

The men who build the bricks on the cylinder get their daily food and, in addition, one rupee for every 18 inches of the brickwork. The well-sinkers are paid best of all. They get the best food the zamíndár can give them, together with sweetmeats and tobacco, and one rupee for every eighteen inches that the cylinder sinks below the water level. The foregoing description applies to a well meant to be worked by a single wheel. Double-wheeled wells (*dohatta*) cost about 30 per cent more, but they are very rare in this district. It is difficult to fix the average age of a well. If repairs are carried out, whenever necessary, a well will last for 100 years; but in some tracts, like the low-lying Niánda circle of Siálkot, the Darp country to the east and parts of Zafarwál, wells rarely last more than 40 years, and sometimes fall in after 15 years.

Other means of irrigation.

Unlined (*kacha*) wells are met with principally in the north of the Zafarwál Tahsil and in the Degh valley. They are never meant to be more than temporary contrivances, and frequently do not reach the spring level. A small pit is dug, about 6 feet in diameter, and as soon as water is reached the sides of the pit are rivetted with the *bahekar* shrub (*Prinsepia utilis*) and cotton stalks (*manchitti*) or with *pilchi* or *sarkana*. This revetment, which is called *mutha*, has to be renewed three or four times every year. A well of this kind can be made in three or four days, and if the zamíndár and his menials give the labour, the cost is trifling. It lasts from four to six years.

The lift is usually the contrivance known as the *dhenkli* or *dhingni*. This is a long pole, which is balanced on a fulcrum by a weight of earth and stones on the lower end, and a rope is attached to the top, with a bucket on the other end. The *jhallár* is a Persian wheel erected on the high bank of a river, on the edge of a village pond or a *chhambh*. Small wheels, which are merely miniature copies of the *bair* portion of a Persian wheel, are sometimes used on the edge of village ponds or the banks of

Other means of irrigation.

small streams. These are called *latgiri* as they are worked by the feet.

Where well-irrigation is not always available, or the fields to be irrigated are higher than the wells, reservoir water is sometimes lifted by what is known as the *jhatta* process. Two men stand on either side of a small hole, into which the water flows, and toss it up in a basket, which is swung between them. It is very laborious and fatiguing work. Where the necessary lift is not so high the apparatus known as *chambal* is often used. This consists of a buffalo hide stretched on a wooden frame shaped like a shovel, with raised edges. It works on a fulcrum placed on the edge of the hole where the water is. The front dips into the water, and the man who is working it then steps on to the back. His weight tilts the *chambal* up, and the water flows out through the back on to the land.

System of cultivation on *chahi* lands.

On well-irrigated lands the custom is to water the fields first. When the water has sunk into the soil, the land is ploughed up five or six times, and when the proper amount of moisture is present in the soil, the seed is sown. The land is immediately ploughed over twice, and then harrowed. Each field is next divided into beds from 6 to 10 feet square, which are divided from each other by small ridges. This arrangement is made to secure systematic irrigation of the field in the future. The field is then left alone for about three weeks, after which it receives another watering. Subsequent irrigation depends on the particular crop and the amount of rain which may fall before the reaping begins. This procedure is followed with all the ordinary crops, but rice requires special irrigation.

See page.

The Upper Chenab Canal has benefited immense areas by irrigation, but it has also ruined some lands near the head works and as far downstream as Bhambanwála. The actual holding-up of cross flow of natural streams and drainages has not been very great, but the percolation from the main canal itself has raised the water level on both banks and especially on the western side. Some forty villages have been affected, including about 2,173 acres of land. Efforts are now being made to drain off the water by keeping the natural *nalás* clear and by digging surface cuts draining into them. The effect of water-logging is to create swamps in some places and in others to prevent crops maturing. Trees refuse to grow in these areas and houses frequently fall down. The health of the inhabitants and their animals is adversely affected. The district authorities in conjunction with the officers of the Irrigation Department are working out a scheme for compensating the zamíndárs for crops lost in the past and for land which is found to be incurable. It will

Seepage.

also perhaps be found possible to give villages near the main canal direct irrigation therefrom. The practice of building bunds lower down across the natural drainages to intercept flood water in summer has also tended to raise the level of their beds and in consequence the general water-level. These bunds are now being cut and suitable compensation in the form of money or irrigation is being devised.

SECTION B.—Rents, Wages and Prices.

Rents of land.

The favourite form of rent in all tahsils but Daska is a share of the produce (*batái*). Everywhere its prevalence has increased substantially since 1892, while that of cash rents has declined, and the area under a lump grain rent with or without cash (*chakota*) has practically remained as it was. Menials' dues are always deducted from the heap before division. The owners' share varies from 44 per cent in Daska to 49 per cent in Zafarwál and Siálkot.

Cash rents are paid on about 10 per cent of the cultivated land in Raya, Daska and Pasrúr Tahsils: elsewhere the area under cash rents is insignificant. They are generally taken on distant or inferior lands by persons who for one reason or another cannot get the most out of their property.

Chakota rent is generally a fairly full rent taken on good soils. It is the prevalent rent in the Daska Tahsil and is taken on 23 per cent of the cultivated land: in the Siálkot Tahsil it is paid on 9 per cent: in other tahsils it is not of much importance.

Produce rents.

The produce is subject to the following deductions before division: reapers, smiths, carpenters, potters, sweepers and winnowers take on an average in the Raya, Siálkot and Pasrúr Tahsils 12 per cent on *batai* land and 16 per cent on irrigated land: in Daska the percentages are 8 and 12 and in Zafarwál 11 and 15. The remainder of the heap is usually divided half and half, but two-fifths and one-third are also taken. The proportions are:—

—	Half.	Two-fifths	One-third.	Below these fractions.
Daska ...	57	18	24	1
Pasrúr ...	73	10	16	1
Siálkot ...	89	9	2	0
Zafarwál ...	93	7	0	0
Raya ...	77	10	12	1

Produce rent.

Batai is the form of a rent considered most profitable by landlords, provided that they can get tenants to farm really well and also to be honest about the division of the produce. It is not uncommon to find that fields of which the produce is noticeably poor are rented on *batai*. Tenants naturally put more labour and more manure into those lands from which the whole of any surplus above a definite rent will accrue to them, and the better among them do not like the worry and disputes which are almost inevitable over the division of crops, such as cane and cotton, which are cut and picked at intervals. But owing to the insecurity of agriculture they often appreciate the safety of *batai* rents, and sometimes find them a useful means of demonstrating to a landlord that he would be well advised to be moderate in the rate of cash and *chakota* rent which he demands. As a basis on which to sue in the event of a dispute they are much more troublesome than other forms of rent, they do not lend themselves readily to rack-renting, and altogether it is unsafe to conclude, especially in insecure tracts, that their increase indicates a strengthening of the position of landlords.

Chakota rents.

As in the case of *batai* rents, the increasing popularity of *chakota* rents in Daska is an indication of the strengthened position of the landlord, for fixed grain rates give him the benefit of every rise in prices without the risk of bad harvests which attaches to *batai*. But in severe failures of the crop these rents are frequently suspended and sometimes a part is remitted altogether. Their rigidity is further modified by tenants absconding after a bad harvest without paying what is due from them. They are taken on good lands generally and by all classes of landlords. The commonest form of *chakota* is a simple fixed amount of wheat in *rabi*, but sometimes Re. 1 per acre, or a little more, is paid in addition in *kharíf*. Very rarely fixed amounts of other grains are taken in addition to wheat.

Cash rents

Cash rents are paid, as stated above, to landlords who are not in a strong position for collecting rents and are lower than other rents. They are paid on the best and on the worst soils and are not always economic. In the riverain tracts it is a common custom to take only Rs. 2 per acre for recently broken flooded (*sailáb*) land which lies far from the village site, although the produce may be excellent. This low rate is paid on a considerable area which is spread over several villages and the custom is so strong that tenants would give up their leases rather than pay more. On the other hand, the rates near Siálkot City are up to Rs. 70 per acre, where market gardening is the rule. Cash rents are unpopular with landlords because they cannot easily be raised with the rise in prices. But in the Raya Tahsil where the mortagagees generally take only the best

land, they frequently charge a rack-rent in cash, especially from lazy tenants or tenants whom they cannot trust to divide the produce honestly. The hardworking tenant prefers a cash rent as he secures to himself the profit of his soil: but the shirker prefers a produce rent. The cash rents in Raya are too high to be a true guide to the renting value of the land, particularly as they are paid, as at Siálkot, by market gardeners near the towns. The average cash rent per acre varies from Rs. 4-6-5 in Daska Tahsil to Rs. 6-9-7 in Siálkot. Cash rents have risen considerably in Siálkot Tahsil since the settlement of 1914-15, as the following table shows (rupees per acre) :— Cash rents.

	Chahi.	Nahri.	Chahi abi.	Abi.	Sailab.	Barani.	Mixed.
	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
1914-15 ...	13 14 0	9 10 3	10 12 1	13 8 2	3 9 0	3 14 1	7 3 2
1918-19 ...	16 7 9	9 13 2	14 3 0	16 0 8	3 13 0	4 11 3	10 8 0

Zabti rents are cash rents paid on particular kinds of crops; In the Zafarwál Tahsil the common rates are :— *Zabti* rents.

	Rs. A. P.	
Sugarcane	10 0 0	per acre.
Tobacco	10 0 0	,,
Cotton .. .. *Chari* .. .. Vegetables	5 0 0	,,
Hemp	8 12 0	,,

These rates are survivals of custom, and are taken on a very small area.

In Siálkot Tahsil the *zabti* rents are of importance only in the Bajwát where they are almost universally taken. Except in one or two villages of that circle the rates are :—

	Rs. A. P.	
Sugarcane	10 0 0	per acre.
Cotton	5 0 0	,,
Chari	5 0 0	,,
Hemp	5 0 0	,,
Vegetables .. .. Turmeric .. .. Tobacco	10 0 0	,,

The nominal rates are 25 per cent less, but measurements are made by pacing, and it is generally admitted that chain measure-

Cash rents.

ments come out greater by one-quarter. In the Bet and Niánda the rates are similar: in the Charkhri they are double. No *zabti* is taken in the Bharrari.

WAGES.

Village servants.

A large proportion of the population of every village consists of the class known as *kamín* or *sepí* which includes both farm hands and artisans, each section of whom have well-defined duties to perform and a recognised tariff of wages. The word *sep* was originally a general term for the work of all these dependants, but is now indifferently applied both to the duty and the remuneration. The relations of the *kamíns* with the landowners are regulated by immemorial custom; but they are now going through a process of modification owing to the spread of education, and the tendency towards Christianity on the part of the lowest and most numerous section.

The Chúhra.

This section is called Chúhra, who is a sweeper or scavenger by caste, and has hitherto been the indispensable servant of every zamindár. It is difficult to say how many Chúhrás there are in the district as those who have been converted to Christianity appear to have returned themselves under some other caste name at the census of 1911. In addition to the 23,895 persons returned as Chúhrás, probably nearly all the Native Christians numbering 46,267 should have been recorded under this caste.

The Chúhrás are, *quá* agricultural occupations, divided into two classes. The Athri Chúhra is the servant or serf of the zamíndár, and rarely does any house work, being employed entirely in the fields. He has to plough and irrigate the land, carry manure, attend to the cattle, and do the hardest part of the threshing and winnowing. He does in fact all the hardest and most disagreeable work which the zamíndár would otherwise have to do himself. He can very rarely work for more than one family. In return the Athrí gets his daily food and one maund of 16 *topas* per *mání* (local measure) of all cereals at harvest on *báráni* lands, and on well lands 4 *mánís* of wheat per well. The *mání* amounts to 7½ maunds. He receives also one blanket, a set of clothes of *khaddar* (locally made) cloth, and one pair of shoes a year. The *sepi* Chúhra serves two or more families. He is the scavenger of the house and byre, makes most of the dung fuel cakes, assists with the cattle, and takes his share of harvest operations. He is expected to run messages and make himself generally useful. When employed in purely agricultural work, he gets his daily food, and at each harvest receives 2 *pais* or 8 *topás* (12 seers) per *mání* of grain. The Chúhrás

share the flesh and hides of the cattle which die, but have to supply a certain amount of untanned leather every year. The Chúhra.

The payments to *kamíns* or village menials differ in the various parts of the district according to the fertility of the soil, classes of crops grown, and proximity to towns such as Siálkot. These customs can only be ascertained by local enquiry, and for that purpose it is as well to know the local measures; the *topa* contains 1½ seer (3 lbs), *dharopa* 3 seers; *pai* 6 seers: 50 *pais* make a grain *mání* of 7½ maunds; the *gur mání* is however 2½ maunds. The head load (*bhar* or *bhari*) contains 12 seers wheat or 9 seers of maize plus the straw. The due paid to the menial out of the *bohl* or heap of grain is called *phakka* and this is given to the man who winnows the wheat, and is usually one *dharopa* of 3 seers: 2 *dharopas* are however given to the carpenter, potter and blacksmith on well lands in Daska Tahsil. These three *kamíns* get, in the Bharrari *ilaqa* where the crops are generally poor, one head load (*bhari*) of wheat or *chari*, and one maund of grain per plough. Where there are wells the payments are of course much higher, as the repairs are all done by the *kamíns*. In the Daska Tahsil the potter and carpenter get per well in *rabi* 12 *bharís* (= 3 maunds 24 seers) wheat besides *phakka* of 6 seers: in *kharíf* one *bhari* (9 seers) of maize, 2 seers cotton (*kapáh*), 2 seers *gur*. The blacksmith is paid per plough in *rabi* 2 *bharís* (24 seers) wheat, and *phakka* 6 seers: in *kharíf* per well 2 *bharís* maize (= 18 seers), *gur* daily as long as the pressing continues 6½ chitaks, and 4 seers per *gur mání* (of 2½ maunds) of the total produce and the press. The blacksmith is supplied with iron and charcoal and the carpenter with wood, and the *mochi* (shoemaker) is not paid in grain but charges for all work done. Similarly the weaver (*julláha*) is supplied with cotton and charges for work done, being paid *phakka* only when he does the winnowing.

The *kumhár* or potter, makes all the earthenware or bricks required by the zamíndár. In well-irrigated tracts he has to keep the wells supplied with the small earthen pots (*tind*) which lift the water. He is also the carrier of the country and keeps donkeys. He has to carry grain within the village area, and bring to the village grain bought elsewhere. He also carries manure and fuel. He does not rank high in the social scale, as he has so much to do with manure. Kumhár.

The *lohár*, or ironsmith, is, with the carpenter, a very important person, as all iron-work, such as the manufacture and repair of agricultural implements, has to be done by him. The iron and charcoal used in his work are always supplied by the Lohár.

Lohár.

zamindárs. In the *kharíf* he is specially paid while the cane-press is at work, and gets the last plucking of the cotton fields. The *lohárs* are an enterprising class, and they and the *tarkháns* have much in common. They take readily to cultivation when they have the opportunity.

Tarkhan.

The *tarkhán*, or carpenter, has to make and repair all wooden agricultural implements and household furniture. He receives the same wages as the *lohár* at both harvests, but his share of rice and spring cereals is larger. He is specially paid for the wood-work of a well or the indigenous cane-press. While the latter is at work, he gets one *tind* of cane-juice and one *sér* of molasses a day, and receives his daily food while repairing a well.

Machhi or Jhiwar.

The water-carrier when termed *máchhi* is always a Musalmán, and when he calls himself a *jhíwar* is generally a Hindu. The term *máchhi* means a water-carrier who cooks and is used in Raya, Daska and western part of Pasrúr, elsewhere he is termed *máshki* and does no cooking. The main duty of this class is to carry water to the houses, or fields, or wherever it may be required. They are helped in their labours by their women, who supply most of the village midwives. The Hindu *jhíwar*, who is known as *kahár* further south, acts as palanquin bearer, and is supposed to have the monopoly of the transport trade which is carried on the shoulders. He receives small customary dues at each harvest. These vary all over the district. He is always paid separately in cash when he does transport work.

Other menials.

There are a number of other menials, who are also paid by customary dues at harvest. But these are small in amount, and vary a good deal in different tracts. These are the *naí*, or barber, *juláha*, or weaver, the *mochi*, or shoemaker, and the *chhímba*, or washerman. The barber is the best paid of all, as he is a most important person at weddings and funerals, and his wife receives dues of her own at these social ceremonies. Besides these less important menials, there is a class of men who have special duties to perform on special occasions, and in return have to be paid out of the common grain heap. The more important are the *mirási*, or village bard, the *ulamá* or Musalman spiritual guide, *fakir*, *parohit*, or Hindú priest, and the *barwála*, or watchman.

Altogether the agriculturist, who has a respect for the traditions and customs of his forefathers, has to disburse a very large percentage of his harvest before it ever leaves the threshing-floor. This percentage is heaviest where there are wells, and lightest in the high unirrigated tracts.

Petty village grantees.

In most villages one or more persons, who are looked on as the dependents of the proprietary body, receive concessions from that body, as a whole, in return for service. The nature of these concessions varies. Sometimes the land is leased to the grantee at a favourable rent, or on condition of payment of revenue only; sometimes the owner cultivates and pays the revenue, making over the produce to the grantee; while occasionally the grant consists of the rights of property in the land, which, subject to the usual incidents, such as responsibility for revenue and the like, vest in the person performing certain specified services at such time, and for so long as he performs them. These grants are most commonly made to village menials and watchmen on condition of, or in payment for, services rendered; to attendants at temples, mosques, shrines, or village rest-houses, so long as they perform the duties of the post; and for maintenance of monasteries, holy men, teachers at religious schools, and the like.

Wages at large centres.

The wages paid for skilled and unskilled labour at large centres have been doubled in the last ten years, owing to the rise of industries at Siálkot, the construction of railways and the Upper Chenab Canal and the general increase in the price of food-stuffs and other necessaries. Ten years ago a mechanic in the sports industry at Siálkot commanded Re. 1 per diem and now obtains Rs. 2: a cooly could get only 6 annas and is now paid 12 annas to Re. 1. Table No. 25 in the statistical volume shows the rise year by year. At present on the North-Western Railway masons, blacksmiths and carpenters get from Rs. 36 to Rs. 38-8-0 per mensem; a *punkah* cooly is paid Rs. 10; other coolies Rs. 15-8-0; sweepers Rs. 14-8-0; bellowsmen Rs. 15-8-0; trolleymen Rs. 16-12-0; peons Rs. 17; hammermen and keymen Rs. 17-4-0; head trolleymen Rs. 18; mates Rs. 23—26. These emoluments have absorbed the grain compensation and war allowances given during the War. At Marala, the head-works of the Upper Chenab Canal, there has recently been a rise of 2 annas per day in the case of blacksmiths and carpenters, who get from Re. 1 to Re. 1-6-0, and of 4 annas to 12 annas in the case of masons, who command Re. 1-2-0 to Rs. 2 per diem.

PRICES.

Prices of food

The retail prices of food-grains given in Table 26 of Volume B are those published in the *Punjab Gazette* for the first fortnight of January in each year. Since 1905 there has been a steady rise with an unusual bound upwards in 1908 and 1909, and a steady high range since the War began. There was a fall in prices of wheat, barley and gram since January 1920, but not so as to

Prices of food.

reach the level of 1915. The influence of the world's markets is felt even when export of grain is stopped. Rice is at 4 seers per rupee, and is really out of the reach of the lower classes. Prices of grains have more than doubled since 1910, while wages have barely kept pace with this advance. Salt has become three times as dear as it was ten years ago, and steps are being taken to restore it to somewhere near its old level.

The cause of the rise in 1908-09 was the failure of rainfall. Improved communications have levelled off prices inside the district, but have also brought in outside influences and now the zamíndárs has learnt how to wait for a rise in the market. The big change since 1914 is attributable to the Great War, which caused a still greater increase in the cost of wearing apparel, machinery and other imported goods.

MATERIAL CONDITION OF THE PEOPLE.

Style of living.

The style of living of the people of Siálkot Town has changed in the direction of better houses and clothes, higher forms of food-grains, and an increased consumption of alcoholic drinks. At the same time the high prices of the last year or two have hit hard the people who draw fixed incomes. While the *mistri* class have blossomed out into red brick houses, good clothes and even carriages, the middle class clerk has found that his expenditure has doubled. Whereas twenty years ago he could live on Rs. 30 and get a house for himself and his family for Rs. 5, he can now barely make ends meet on Rs. 50. Dress and household furniture and wages used to cost perhaps Rs. 10, with Rs. 10 for social needs and miscellaneous items. These figures should now be doubled to cover the present cost to the clerk and in some cases the cost of necessaries has trebled.

The expenditure of the small peasant, cultivator or artizan is estimated roughly as follows :—

Expenditure per annum.

Year.	Clothes.	Shoes.	Ghi.	Grain.	Pulse, salt, pepper, etc.	Tobacco.
	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.	Rs. A. P.
1900 ...	4 0 0	1 0 0	8 0 0	24 0 0	6 0 0	5 10 0
1920 ...	16 4 0	4 0 0	22 8 0	60 0 0	24 0 0	11 4 0

In the case of the landowner, of course, the cost of grain and tobacco is largely met from his own fields: but the above are

the estimated prices of the articles consumed by an average family and give an indication of the rise of expenditure in the case of people who cannot supply their own articles. The countryman can only get two cotton sheets from the weaver for the price formerly paid for five. The cost of iron and charcoal and firewood has gone up tremendously. He has also to pay in cash instead of in kind for leather work of all sorts. The richer zamíndárs, on the other hand, are now becoming better educated and are giving up agriculture, leaving their lands for others and living an easy life or taking to Government service. Style of living.

The day labourer has had a substantial rise in wages to counterbalance the increase of prices and has not felt the pinch of hard times. He has not changed his style of living to any marked extent.

SECTION C.—FORESTS AND TREES.

There are only two areas under the control of the Forest Department, namely, the Chenaki Reserve and the Tahliánwála Reserve: the latter is submerged for most of the year by the Chenab River. The management is in the hands of the Forest Officer of the Chenab Division, Wazírabad. Forests.

The Chenaki Reserve has an area of 467 acres, and was declared a reserved forest under section 19 of the Forest Act in 1895. This area is closed to grazing, but grass cutting is allowed from October to March. *Shísham*, *kikar* and *phulái* are sown yearly to fill up gaps. Dead trees and windfalls are sold annually as occasion arises: and the *sarkana*, *káhi* and other grass are also auctioned. The average income is Rs. 1,660 and the expenditure Rs. 172. It is expected that new methods will increase the outturn, which at present amounts to Rs. 3·19 per acre per annum.

There is nothing elsewhere in the district approaching the description of a forest, or even of a good-sized wood. The few plantations of any size which existed under former *régimes* have been cleared and the land brought under cultivation. The trees commonly found in the plains of the Province occur here and there, singly or in clumps, but as a rule only in sufficient quantity to supply local requirements for agricultural purposes and fuel. Among the lower classes dried cow-dung is the only fuel used; and even in the Siálkot Cantonment, owing to the high price of wood, it meets with a ready sale. Trees for timber, fuel and agricultural implements.

Trees for timber, fuel and agricultural implements.

The trees commonly found are as follows:—

Vernacular name.	Botanical name.	Common name.
Amb	Mangifera Indica	Mango, Amb.
Lasúra	Cordia Myxa	Lasura.
Beri	Zizyphus jujuba	Ber.
Shísham or *Tali*	Dalbergia sissu	Shisham.
Shrin or *Siris*	Albizzia Lebbek	Siris.
Babúl or *kíker*	Acacia Arabica	Acacia.
Babúl bilati or *kábli*	Acacia farnesiana	Do.
Phulah	Acacia modesta	Do.
Bohar	Ficus Bengalensis	Banyan.
Bakain or *dhrek*	Melia Azedarach	Persian lilac.
Tút	Morus Indica	Mulberry.
Jáman or *Jamún*	Engenia Jambolana	Jáman.
Pipal	Ficus religiosa	Pípal.

The following are found more commonly in the Bajwát and villages near the river banks :—

Vernacular name.	Botanical name.	Common name.
Nim	Azadirachta indica or Melia indica	Nim.
Tun	Cedrela tuna ...	Tun.
Simbal	Bombax Malabaricum ...	Silk cotton.
Báns	Dendrocalamus strictus ...	Bamboo.
Khajúr	Phœnix sylvestris	Date palm.
Majnún	Salix babylonica ...	Weeping willow.
Imbli	Tamarindus indica, ...	Tamarind.
Amaltás	Cassia fistula ...	Pudding pipetree.
Cachnar	Bauhinia variegata	Bauhinia.
Bahera	Terminalia bellerica	Bahera.
Dhak or *Chichra*	Butea frondosa	Dhak.
Phagwára	Ficus palmata	Wild fig.

The *kíkar* is perhaps the most common tree. It is hardy, grows quickly, and meets almost all the needs of the agriculturist. It is the only tree which can be grown with any success in the low, marshy *kalráthi* land so often met with. There are two varieties of *kíkar*. The *kábuli* has very sparse foliage and the wood is poor and of little use, except as fuel. The second variety, *desi*, is fortunately common; goats eat the small pods but reject the seeds. The pods are sometimes powdered and used as a medicine. The resin is used in making the common ink of the country, and the bark is extensively employed in tanning leather and also in illicit distilling. This variety yields excellent timber, which can be fashioned into every kind of agricultural implement. The *ber* or *beri* is found all over the district, and will grow in almost every kind of soil, provided that it is regularly watered. Its wood is used as rafters for house-roofs or

seldom as door and window frames. Two varieties of this tree also are found. The *káthi* or natural *ber* has small round leaves and fruit. Its wood is used for making all kinds of household furniture. The *páiwandi*, or grafted *ber*, has become much more common of late years, and is found in almost every garden in the district. In some parts it is planted on the borders of fields. It has a broader leaf than the *káthi*; the fruit is larger, and is usually sweet to the taste. The wood is inferior to the other. Its leaves are used as poultices for boils and ulcers. The fruit of both varieties is sold largely in the markets of the large towns. Hindús attach a certain amount of sanctity to the *ber* tree. The frame of the canopy, *vedi*, under which marriage ceremonies are performed, is always made of this wood, and it is also usually employed in the funeral pile. The *táli* and *tála* are also common. The latter has large leaves and a light-coloured wood. The wood of the *táli* or *shísham* proper is darker and more durable. It is more valuable as timber than any other tree. Its excellence as fuel is certified in the proverb, which says that as the *táli* will burn even when damp, so a mother-in-law will quarrel even when of a naturally meek disposition. There are some flourishing *táli* nurseries in all riverain lands. The *phuláh* takes a long time to come to maturity. It is valued for its shade, and sheep and goats are fond of the leaves. Its young twigs are used as tooth-brushes. Its blossom has a sweet smell, and is manufactured by distillation into a cooling scent. Its resin is extensively used as a medicine. The timber is used for agricultural implements, door frames, well-curbs, etc. The *phuláh* grows best on alluvial lands. The *dhrek* is a quick-growing but unsatisfactory tree. It throws out long, thin branches, and gives poor shade. Its timber is of little use except for roofing houses, the wood not being liable to white ants. The *dhrek* is usually found in clumps near the village site or near wells. Its leaves have a bitter taste, and, like those of the *ber*, are used as poultices for boils. It has a small fruit, *dharkona*, which is used as a horse medicine. The *tút* or mulbery is of two kinds, like the *ber*. The *kátha* or indigenous is often planted near wells for the shade it gives. It has small round leaves. The fruit is white, purple or black. The *páiwandi*, or grafted mulberry, is found lining the roads in different parts of the district. Both leaves and fruit are longer and thicker than those of the indigenous variety. The fruit, *jaleba*, is largely eaten by the people. The timber of both varieties is the same. It is much used in the construction of well apparatus, but requires seasoning. Of recent years, it has been found useful for making cricket bats, hockey sticks and tennis racquets. The *bohar* is a large tree, much valued for its shade. It is found

Trees for timber, fuel and agricultural implements.

Trees for timber, fuel and agricultural implements.

planted near the village pond and *dáira*. The people consider the planting of a *bohar* tree as a meritorious act. The male *bohar* has larger leaves than the female, and its branches throw off root-stems, which take root of their own accord when they reach the ground. The fruit, *gohal*, resembles the fig, and is only eaten by the very poor. The timber is brittle, and of no use except for fuel. The *pípal* also belongs to the fig tribe, but has no root-stems. It is a peculiar object of reverence to Hindús and is hardly ever cut down. Even when blown down it is allowed to lie where it falls. But camel-men, whether Hindús or Muhammadans, lop its branches mercilessly for fodder for their animals. Its timber is hardly less brittle than the *bohar*, but is sometimes used for roofing purposes or burning lime. Brahmins alone have the privilege of cutting the *pípal* and using it as fuel; hence the term *brahma* applied to it by some classes of Hindús. The *larna* is rarely found in this district It gives good shade. It has a soft wood, which is of little use except for fuel. It has a round fruit, called *bill* which is eaten neither by man nor beast.

The wood of the *siris* is used for making oil-presses and press-rollers. The *ámb* or mango is seldom of spontaneous growth, but it is now much more extensively cultivated than it used to be. There are several large mango groves in Bajwát. The *ámb* begins to yield fruit when ten or twelve years old. The *imbli* (*Tamarindus indica*) is seldem met with except in Bajwát. It is an object of great veneration to the Hindús. It belongs to the mango tribe. The fruit has cooling properties and is employed in the native *pharmacopœa*. It makes also a good pickle. The timber is never used except for fuel. The *phagwára* is only occasionally met with. The fruit is eaten by the poorer classes, but owing to its laxative properties is sparingly used. The timber is soft and brittle. The *tun* is much used by carpenters in making articles of household furniture. The *jáman*, called *dahlon* in Bajwát, grows to a large size. It has a round dark fruit which is used in the manufacture of vinegar. The *simbal* is found only in the north of the district. It has a striking red blossom, and its pods furnish a kind of cotton, which is used by the poor for stuffing pillows. The timber is weak and liable to be attacked by insects. It is used as fuel and is useful for making match boxes if found in large quantities but gives off an acrid smoke, which is supposed to produce a disease of the eyes.

The *amaltás* or pudding pipe-tree is occasionally found. It has a pretty golden flower like laburnum, but larger, and its fruit consists of long round pods which are used as an astringent medicine.

Trees for timber, fuel and agricultural implements.

The fruit-bearing trees and shrubs of the district are as follows :—

Vernacular name.	Botanical name.	Common name.
Amb	Mangifera indica	Mango.
Narangi or *sangtarah*	Citrus Aurantium	Orange.
Kela	Musa Sapientum	Plantain.
Aru	Prunus persica	Peach.
Amrúd	Psidium Guyava	Guava.
Seoo	Pyrus Malus	Apple.
Nákh or *náspáti*	Pyrus communis	Pear.
Anár	Punica Granatum	Pomegranate.
Khajúr	Phœniz dactylifera	Date-palm.
Anjír	Ficus Carica	Fig.
Imbli	Tamarindus indica	Tamarind.
Alúcha	Prunus cerasifera	Plum.
Nimbu	Citrus Limonum	Lime.
Chakotra	Citrus decumana	Shaddock.
Phálsa	Grewia asiatica	...
Lukát	Eeriobotrya japonica	Loquat.
Bihi	Cydonia vulgaris	Quince.

Fruit trees are as a rule found in gardens only and are carefully cultivated. The fruit raised in the district is scarce in quantity and inferior in quality, but the District Board have done much for improving local gardens by issuing grafts from their garden in cantonments.

Weeds.

The commonest grasses are *khabbal, chhimbar, díla* and *dab*. *Khabbal* grass forms the best grazing and makes excellent hay. It is identical with *dhub*, a term hardly known in the district. Next to *khabbal* comes *chhimbar* but it is much less nutritious. *Dila* is a coarse grass that flourishes in the rains. Cattle will hardly eat it, but horses graze on *dila* if nothing better is available. *Dab* is also a coarse grass which generally grows on poor, *kalráthi* or sandy lands. It is difficult to eradicate, and forms very poor grazing. *Barru* is eaten by cattle during the rains, but in the hot weather it is poison to them. In the riverain tracts *sarkhanda* (otherwise known as *sar, sarut* or *kana*), *kahi, era, dib* and *nar* are found. *Sarkhanda* and *kahi* are reeds which when young and green are sometimes eaten by cattle. The former is used for thatching, basket-making and the manufacture of ropes. *Kahi* is also employed for thatching and is the reed from which pens are made. *Era* is a broad, flat, flag grass used as thatch. *Dib* somewhat resembles it and is used for making *chitái* matting. *Nar* is a reed from which pipe-stems are made. *Panni* (*Anatherum muricatum*) resembles the *díla*, but is not so disliked by cattle. Its roots make the sweet-smelling *khas-khas* which is so much used in *tattis*, or grass screens, which cool the house in the hot weather. *Sawánk* (*Panicum colonum*)

Weeds.

grows extensively in good loamy soil, and is one of the favourite fodder grasses. The seed resembles that of *kangni* and is made into cakes by the poorer classes. The seeds are called *var taul,* and are eaten by strict Hindús during their fasts. *Lunak* or *lundak* (*Sulda fruticosa*) is a useless grass found in saline soil. It has very little sap and is disliked by cattle. *Madhana, núnalsh* and *mar kan* belong to the same class. Lucerne grass is grown only near the towns. *Maina* (*Medicago denticulata*) is of spontaneous growth, and is also sown for fodder. It is said to possess milk-producing qualities. Besides the above common grasses, the following also are found generally on alluvial lands :—*Bekan, buk, sitti, gandhail, sírárí, pasghand, lai, ádar majhun, jawal, batkarain, kakhon* and *tarakla.* They are all bad grazing.

One of the commonest shrubs is the *pilchi* or *jháo* (*Tamarix Indica*), which grows by the rivers. It is used as fuel, and the dried twigs are employed in the manufacture of baskets, and in some parts in the rivetment (*mutha*) of temporary wells. The twigs are also fashioned into reed pens, or tied up into brooms.

The most prevalent weed is the *hughát* or *piáji,* the wild leek. It grows up with the *rabi* crops. When young it is easily weeded out, and is eaten by cattle. It has a fine black seed, which gets mixed up with wheat and barley seed and gives a lot of trouble. The *lehli* (*Salix tetrasperma*) also appears along with the spring crops. It has a light pink flower. It is given to milch cattle, as it is believed to produce milk. The *bhakhra* (*Tribulus lanuginosus*) flourishes in the autumn rains, and while green is eaten by the cattle. The *papra* or *shahtara* (*Fumaria parviflora*) is a *rabi* weed, and is supposed to be a remedy for fever. It is sometimes pounded when dry and mixed with water to make a cooling drink. The *ak,* or milk plant (*Calotropis procera*), thrives on sandy soils. It is eaten by goats only, and its leaves possess medicinal properties.

Arboriculture.

The District Board roads suitable for planting trees measure 683·25 miles, and in addition 8·8 miles are managed by the Siálkot Municipality and 1·5 mile by that of Pasrúr, making 693·55 miles in all. Of these some 485·8 miles are fully planted. The District Board employs a large well-paid staff and the average annual expenditure of the last five years has been Rs. 20,320 against an average income of Rs. 46,275. The income has now decreased somewhat, owing to the fact that felling of irregular trees have been completed. The scheme of planting allows for a rotation of 40 years, and for the complete regeneration of the

avenues in that period. But the areas set apart for nurseries have declined from 8 acres in 1898 to 4 acres in 1920. Efforts are being made to speed up the planting, but it takes time to work up nurseries. The Board has made more income in the past out of its trees than most Punjab districts. The rainfall is generally favourable, but large stretches of *kalar* soil exist where trees cannot grow well. There are no plantations proper, except two of mulberry for sericulture. **Arboriculture.**

SECTION D.—MINERAL RESOURCES.

Kankar. There are few *kankar* beds in the district and the quality of the mineral (calcarous concrete nodules) is poor. The cantonment authorities still use what they can find near cantonments, but the District Board and the Siálkot Municipality have now taken to Sarai Kala limestone for metalling roads.

Saltpetre. Saltpetre is obtained in some villages in small quantities by washing *kallar* soil and boiling off the water.

Soda. Some *sajji* (carbonate of soda) is obtained in Raya Tahsil by burning the leaves of the *lárnán* shrub, and gathering the liquid distilled therefrom.

Pottery clay. Pottery clay of fair quality is found near Siálkot and Pasrúr, and the industry might be much enlarged by proper organisation and instruction. Some 700 persons are engaged in this industry and which is described in the next section (Chapter II-E).

SECTION E.—ARTS AND MANUFACTURES.

Industries. The industries of Siálkot town and district are nearly all hand industries and very little power is used. The town itself has attained to a high position in the Punjab and its goods are found in many countries of the world. With a climate which is generally dry and healthy and a situation close to the Himalayas, the town has an enterprising and energetic population. The industrial classes are mainly Musalmán. During the last quarter of a century the industries of Siálkot have undergone a great change. The old occupations of *pashmina, susí* and *daryái* weaving, cotton-printing and embroidery are gradually dying out in face of foreign competition and even paper-making has dwindled very much: new industries have however sprung up, such as the manufacture of sports goods, tin trunks, bed-durries, bag-pipes, and pyjama strings.

Sports industry. The premier manufacture is that of sports goods: in 1895 the Gazetteer noted the manufacture of racquets on a small scale, but the industry now pays over Rs. 10,000 income-tax of which two-fifths is furnished by the firm of Uberoi, Limited.

Sports industry.

The two Uberoi brothers, Ganda Singh and Jhanda Singh, started the manufacture of cricket bats with only half a dozen workmen, and thereafter included that of badminton and tennis racquets, polo-sticks, cricket and hockey balls, hockey sticks, footballs, golfclubs and gymnastic apparatus. The local willow of the Chenab riverain was first tried and then Kashmiri willow without attaining the best results. In 1899 the Uberoi brothers separated and took to trade rivalry, and Chaudhri Ganda Singh made a great advance by importing English willow for cricket bats. In 1903 he visited England, studied the trade there, and eventually imported power machines and English experts. A system of apprenticeship was started and workmen in Siálkot trained to follow English methods. Apprenticeship indentures are not actually employed, but boys are taken on for a couple of months or so, to judge of their suitability, and are paid 3 to 4 annas a day: their parents are then asked if they agree to the boys being bound for three years: they are then specialised in light work such as stitching balls, and as they grow they are pushed up into the higher grade work in the same line. After the first period, they usually sign on again, and are put on to piece-work, and are finally graded into classes. Many boys leave after the six years and many stay on for 14 or 18 years. The first grade workmen, able to turn out work equal to the English model, only form about 2 to 3 per cent of the total and they are extremely difficult to retain. Many workmen have learnt in Chaudhri Ganda Singh's shops and have gone away to set up on their own. The result is that the same high standard is not usually kept up and much inferior stuff is turned out at Siálkot and exported without maker's marks to dealers elsewhere who put their own marks on the goods.

The English experts, Mr. Trimmings and his son, have been responsible for the progress in the quality of the outurn of this firm, and the former has introduced many patents and improvements and is still doing so after many years' service with the firm. The outturn amounts to about six lakhs of goods in the year, or about three-fifths of the total output of sports goods in Siálkot. This firm (Uberoi, Limited) is the only one that employs power machines and has been chiefly responsible for the great strides made by the industry in general. The export of sports goods to England has developed immensely during the War when English industries were at a standstill, and Siálkot goods are now found in Japan, America, Australia, Africa, Mesopotamia and other countries, chiefly in the British Empire.

Chaudhri Jhanda Singh, Uberoi, also proceeded to England in 1911 and introduced English methods and has adopted the

Sports industry.

trade name of Uberoi & Sons : there are some twenty other firms paying income-tax and numerous small workers and dealers.

As regards materials, these are generally imported from England. English willow and ash, leather, gut, rubber, thread and even glue are imported : Indian mulberry, *shisham* and golf-club woods, and Indian leather are also used. It is probable that some five thousand persons are engaged in the trade at Siálkot.

Pottery.

Siálkot City lies on a thick layer of stiff yellow clay which works up well and takes a good finish. The time-honoured potter's wheel is still employed, but improvements have been intrduced by Messrs. Subhan and Aziz Din chiefly in the direction of glazing and colouring. There are now about fifty concerns of all sizes engaged in the industry and the work is often elaborate, though rough. There is room for a great development here by the introduction of modern methods, the present outturn being already Rs. 15,000 to Rs. 20,000 worth of goods per annum. These consist chiefly of tiles, jars, flower pots, tea sets, *jális*, and *martbáns*. The trade is practically all in the hands of Muhammadan Kashmíris. The pottery trade of Pasrúr is also promising and about 35 houses are engaged in it. The articles produced are only unglazed *hándís*, *gharras* and *jajirs*—cooking pots and water-pots of small value. But the material used is good and the outturn large enough to bring in a good income to the workers. The *handis* are strong enough to stand fire without cracking. The colouring clay comes from Satrah.

Paper-making.

Paper-making is a very ancient industry at Siálkot and the quality of the paper is excellent for hand-made stuff. It is now made from the unused parts of mill-made paper and is whiter, stronger and takes a better polish than jail-made paper. It is used chiefly for account books and manuscripts of the *Koran*. After a long period of depression under the competition of mill-made paper, the hand-made Siálkoti paper has begun to recover with the world-shortage of the commodity. It is made in the suburbs of Rangpura, Nekapura and Hiranpura, and the Aik Nala supplies plenty of water for the washing. It was known some six and-a-quarter centuries ago and was in great demand during the Mughal and Sikh *régimes*. There are now 42 factories employing 200 men against 82 factories with 1,000 workers in 1895, and the income has declined from Rs. 75,000 to about Rs. 4,000 per annum : the workmen are usually Muhammadan Kashmíris and Awáns. The price of the paper ranges from Rs. 16-4-0 per ream to Rs. 40 according to the quality.

Paper-making.

There have been changes in the process of paper-making since the time of the previous Gazetteer : instead of using hemp, fibre, and gunny bags the makers now import paper cuttings (*bur*) from Lahore and other big cities for making pulp. The material is no longer pounded by the beam of the *jandar*, but is pressed by the feet. The pulp is then mixed with certain alkaloids and washed in the Aik stream. The clean pulp is put in a trough full of water. The material is then manipulated on square wooden frames. The sheets so formed are placed upon walls to dry and then rubbed with a shell which gives a glaze. Paper is generally manufactured during the winter months, the summer months being taken up in collecting material and preparing pulp. It is not made during the summer because it is said that the heat is too powerful and causes the paper to dry too rapidly and shrink and drop off the walls on which it is stuck up to dry. Besides it is liable to be spoilt by dust storms which are frequent during those months.

Iron-work.

The following description of the *koft* or damascened work of Kotli Lohárán was supplied for the last Gazetteer by Mr. J. Lockwood Kipling :—

Koft or damascened work.

"The smiths and *koftgars* of Kotli Lohárán, near Siálkot, produce a large quantity of caskets, shields, salvers, inkstands, and other articles of an ornamental character, in iron and steel, ornamented with fine patterns in gilt wire, rubbed into the surface of iron roughened to a uniformly toothed surface, with agate burnishers.

"The iron or steel are subsequently glued by a tempering heat. The greater part of these articles are in mere soft iron and not in the good *faulád*, of which the best arms are made. The smiths practically design the forms of the articles, and the damasceners take what is given to them. It seems there will always be some demand for specimens of this art for decorative purposes, but the supply is greatly in excess of it. When seen in quantities, the ware, owing to the minuteness and monotony of the designs, is very tiresome. Nor does it seem capable of extensive application. Practically the work is unsaleable in London or Paris as a regular article of trade—a fact which the poor *koftgars* are slow to recognise. The prices asked are usually much higher than the seller would take, and when it is sold at all, the profits are fairly high. The forging of a plate in soft iron is obviously no very elaborate business, and the cost of the slender gilt wire with which it is entrusted is small. But really choice pieces in which the iron or steel is chiselled in foliated patterns in relief, or when the forging is intricate and there are many joints, cannot be produced cheaply. There are not many

purchasers who can appreciate these differences at their true value. *Koft* or damascened work.

" *Koft* work is considered as bound to fetch a high price, no matter how cheaply it may be produced, and the makers are often disappointed in their expectations. A large proportion of the articles shown at the Punjab Exhibition and of those sent to the Calcutta Exhibition of 1883-84 were returned unsold, the prices being generally marked too high. At the latter exhibition, in order to give each maker a fair chance, the number of contributions from each was limited to six. From Kotli Lohárán 62 separate consignments were received. It is scarcely likely that there are so many separate and distinct workshops, nor was it thought desirable to inquire very closely into the authenticity of the names given. It is at least certain that there is in this district a large number of men practising a craft which is not without refinement and beauty, who are hard put to it to live."

Kotli Lohárán consists of two large villages of Lohárs lying about five miles to the north-west of Siálkot. The *koft*, or damascened work, alluded to in Mr. Kipling's note, quoted above, is prepared by the better class of artisans. All kinds of articles for use and ornament are made, such as shields and arms, betel-nut cutters, knives, boxes, plates, inkstands, and so on. The material used is iron, and gold and silver are used in inlaying. The iron is usually prepared by an ordinary smith, who makes it over to the skilled workman. The latter first burns, and then polishes it when it is ready for damascening. This is done with a steel pen. It is then heated to give a blue tinge to the carving. The gold or silver wire is then pressed into the scrolls with an iron pencil. The whole is again heated, and when cool is rubbed with a small pumice-stone. It is then dipped in an acid solution of dried unripe apricots, called *kishta*, and is again heated. It is then ready for the market. The Lohárs of these villages, however, are now very well off, having earned large sums as armourers and shoeing-smiths during the War. There are some twenty concerns which turn out manufactured articles of iron and steel, including swords, spear-heads, gurkha knives (*khukhris*), razors, stirrups, etc. The workmanship is excellent in most cases.

Other steel articles.

At Siálkot, besides the ordinary iron articles and steel tools of every day use, there are excellent surgical instruments, knives, scissors, etc., turned out by the two factories of Messrs. S. S. Uberoi & Sons and A. F. Ahmad & Co. A new industry has also sprung up recently, of making steel and iron trunks, office trays and cash-boxes : this noisy trade has invaded the central

Other steel articles.

part of the town, near the Fort, and though the articles produced do not approach the quality of the wares of Messrs. Alibhoy Vallijee of Multán, they meet a brisk local demand. There are about 500 iron-workers at Siálkot. A certain amount of electro-plating is done at Siálkot and in the Islamabad muhalla of Pasrúr, where brass spoons are plated and sold at Rs. 9 per dozen.

Wood-work.

The wood-work at Siálkot is chiefly carried on in the sports factories. In addition there is a fairly large manufacture of bed-legs (*páwá*), native chairs (*píra*), carts and tongas, and also bag-pipes. The bed-legs are usually lacquered and so are the chairs. Bag-pipes made here are in great demand in the Indian Army and are of good quality. Tongas of good quality are turned out as required, and furniture is made by several firms, and by the Pioneer regiments stationed in Cantonments. In the villages is usually to be found a carpenter who can turn out articles needed by the rural population. But except in the Bajwát and towns, good carving is rarely met with.

Cloth fabrics.

The *pashmína* industry of Kila Sobha Singh has declined from employing 200 men to only four shops, where *chadars* are woven in the summer from *pashm* (fine goats' wool) imported from Amritsar. The decline in this trade is due to lack of material and to dislocation during the War. The present price of *pashm* is Rs. 160 per maund and about half of this is lost in the tedious operations of cleaning, carding and sorting the wool. The finished *chadar* of 1½ seers' weight fetches about Rs. 30.

At Siálkot silk cloth used to be made (*susi, daryái*), but this too has practically ceased. Instead, the women make pyjama strings, *anwar* and woollen sweaters. There is also an active manufacture of cotton sheets (*khaddar*), bed-durries, cotton blankets (*dotehi*) and *khes*. The weavers are Arya Meghs, Julláhás and Barwálás. The cost of weaving these articles has gone up considerably of late years.

Shawl-borders are made in 125 shops at Pasrúr from cotton thread (*purbi*), with no admixture now of silk. The German-made borders killed the old trade, and the cheap cotton borders alone are turned out. Some 135 men are employed, working hand-looms, and there has been some revival of this industry since the War. The *kani* trade has stopped altogether, and so has that of *newár*. There are also few *phulkárís* now made at Pasrúr.

Dyeing and printing of cloth.

Cotton cloth is dyed and printed at Pasrúr. The best effects are produced on the coarser fabrics, on *khaddar, liháf, jajjam,* etc.

Bell-metal (*kánsi*) is prepared from copper and tin, in proportion of one maund of copper to $11\frac{1}{4}$ seers of tin (*kali*) : these metals are cut up into small pieces and melted together in a crucible (*moga*) which is placed in a clay furnace. The melted metal is drawn off into ingots and cooled, and then heated and hammered into the required shape. The manufacture goes on at Daska and Kila Sobha Singh, the former town doing the heavier work. The Daska Thathiárs work 30 forges (*bhathi*) for bell-metal, employing forty-three men: each forge requires eight men to work up three maunds of metal at a time, so it appears that the forges do not work simultaneously. At the last revision of the Gazetteer there were 16 *bhathís* employing 144 men: the present scarcity of labour accounts for the change. The vessels made at Daska are *katorás, tháls* and *thálís,* weighing some 50 or 60 to the maund and the cost of manufacture amounts to Rs. 19 to Rs. 25 per maund, in addition to Rs. 80, the cost of the material. The vessels are sold from Rs. 3 to Rs. 5 per seer. There is also much work done in re-making old *kánsi* utensils, at a cost of Rs. 40 to Rs. 120 per maund. There are also 13 shops at Daska of dealers (*Kasera*) in bell-metal vessels. The labour is well paid. At Kila Sobha Singh the *bhathís* are of half the capacity of those at Daska and turn out lighter vessels (*kauls*), 320 of which go to the maund: the cost of labour is proportionately more, about Rs. 60 per maund, in addition to the cost of the metal. There are eight shops employing 50 persons and the *kauls* are sold at Rs. 4-8-0 to Rs. 7 per seer. **Bell-metal.**

The manufacture of brass vessels is more elaborate. A clay model of the vessel to be made is first prepared and smeared over with a mixture of hemp-fibre and cowdung. A coating of wax is then given, and this again is covered over with four layers of stiffened clay. The mould is put in a wood fire, and the wax, when melted, runs out of a small hole in the bottom. The brass is then melted in a crucible, usually in the proportion of 6 seers of copper, 4 seers of zinc and $4\frac{3}{4}$ chittacks of borax. This is poured into a hole in the top of the mould, that at the bottom being carefully closed. When cold the mould is broken up and the vessel is turned on a lathe. Cast brass (*bharth*) is prepared in the same way as the ordinary brass, but the ingredients are 12 seers of copper, 10 seers of zinc, 11 chittacks of tin and 18 chittacks of borax. Cast brass is usually burnished with coarse hair. The price of a brass or bell-metal utensil varies with the weight and the amount of polish and carving. **Brass-work.**

Brass-work is done chiefly at Kot Daska where there are some 17 shops, at 9 of which sheet brass is used, and at the remainder casting is done. The trade at Kila Soba Singh, Zafarwál and Narowál has practically vanished. The labour is paid

Brass-work.

at from annas 4 to annas 10 per seer for re-making old vessels of cast brass, and from Rs. 10 to Rs. 30 per maund for re-making sheet-brass utensils. Brass vessels sell at Rs. 1-13-0 to Rs. 3 per seer. The labourers are well-paid but not so highly as in the case of bell-metal.

Sericulture.

Silk-worm rearing is more of a cottage industry than an art or manufacture, but mention of it should be made in this chapter. The industry is in its infancy, but already shows signs of promise. It was practised in the Bajwát but ceased there owing to local quarrels, but has been continued at Charwa and Dhamthal in the Zafarwál Tahsil. At the two latter places the District Board has mulberry plantations covering 3½ acres and also permits leaves to be taken from mulberry trees on its roadsides generally. Eggs are distributed by the Agricultural Entomologist at Lyallpur and some 65 ozs. of seed were given out in 1920, in Zafarwál Tahsil. The crop matures in April and is sold in June: the produce of 1920 was taken to Gurdáspur for sale and fetched Rs. 1,951, on a yield of 8 maunds 24 seers of silk. Thirty-five families took the seed and earned on an average Rs. 51 nett. The silk rearers are mostly of the village artisan castes, including ten Juláhas, eight Kakkezais, with one or two of other tribes such as Dumna, Barwála, Faqír, etc. The quarrel in the Bajwát was between landowners and *kamíns* and can no doubt be settled : the Bajwat is a promising tract where mulberry can be grown easily. Silk-rearing is also taught in nine primary schools.

Factory industries.

Siálkot is not classed as a factory town and there is only one concern registered under the Act, namely, Messrs. Uberoi & Sons, Limited. It is, however, convenient to mention here that there are nine flour-mills, four saw-mills, and two ice factories employing power, and engines are found in various parts of the district for grinding corn. There are no power looms, cotton ginning or pressing factories. About 150 persons are employed on power factories in Siálkot : the daily outturn is estimated at 1,000 maunds of flour, 300 cubic feet of wood and 300 cubic feet of ice. The hand looms in the city number about 260, turning out cotton durries and cotton and silk cloth. Chaprár is a centre for country cloth, made on hand looms, by Meghs and Juláhas.

Tanneries.

There are two tanneries in Siálkot, which are worked on rather antiquated methods. One is in Pindi Aráián and the other in Tibba Kakran, and their outturn is about 60 hides and 400 skins daily.

SECTION F.—COMMERCE AND TRADE.

Course and nature of trade.

No statistics are available for the general trade of the district, but it is possible to form some idea of the growth of trade from the octroi returns of Siálkot City, which is the principal centre of commercial activity. In 1895 the Gazetteer recorded an annual average of Rs. 7 lakhs of all imports and Rs. 13½ lakhs of all exports, while the average of the last three years in regard to imports of wheat only amounted to over Rs. 28 lakhs, and the exports of the samê commodity to Rs. 19 lakhs at least, with other grains valued at Rs. 6 lakhs.

Exports.

Wheat and barley are exported in large quantities to Ráwalpindi, Calcutta and Karáchi, particularly from Zafarwál and Pasrúr Tahsils ; the wheat is chiefly of the red variety, white wheat being chiefly used up in the city. Rice comes mostly from the canal-irrigated areas, most of which will now go to Sheikhupura, but much is grown on ground flooded by mountain torrents : very little now comes from the Bajwát owing to the diversion of the Chenab. Raw sugar (*gur*) goes to Gujrát, Jhelum, Ráwalpindi, Shahpur and Miánwáli Districts, chiefly from the Darp circle near Narowál and Zafarwál. Potatoes are largely grown near Siálkot City and are taken by the military cantonments from Ráwalpindi and Pesháwar to Quetta and also by Bombay and Súrat. Cotton cloth and durries go from Chaprar and Siálkot to Jammu State, Ráwalpindi and Pesháwar. Siálkot paper goes to many places in the Punjab : the town is also a big centre for hides and skins which are exported to Bombay, Karáchi and Calcutta. Tanning is done in the city and many villages, and the leather is used up chiefly in the city, a small portion going to the North-West Frontier Province. Brass vessels go from Daska and Siálkot to Jammu and to the southern Punjab : brass inflators and cycle pumps made in Siálkot go to all parts of India. Iron and steel goods are also exported from the city and from Kotli Lohárán, including swords, boxes, trunks, damascened work, surgical instruments, razors, knives, etc. The outturn of sports goods amounts to about ten lakhs of rupees worth annually and these go all over the world, and particularly to all parts of India and to England. Bagpipes made by the Khurádís of the town are taken by regiments in many parts of India : wooden bed-legs and chairs go to Ráwalpindi and the canal colonies ; hand-fans, pyjama strings, bed-string and woollen sweaters are exported to the Punjab and the North-West Frontier.

Imports.

Imports show a steady increase and include mulberry wood from Changa Manga for the sports industries, willow and other hill timber from Kashmír, coal from Bengal and Dandot ; white

Imports.

buck, chrome and tanned leather from Cawnpore and Madras; shoes and boots from Cawnpore and Agra; caps and umbrellas from Bombay; country soap from Meerut; silk and cotton stockings from Ludhiána; raw cotton from Lyallpur, Chunián and Kasúr; grain from Gurdáspur and the canal colonies; gram from Ferozepore, Shahpur and Gujránwálá; ghi from Jammu and Lála Musá; sugar and spirits from Shahjahanpur and the United Provinces generally; raw sugar from the same Province and Peshávar; potatoes from the hills for seed; tea from the ports; indigo from Multán; fruit, nuts and woollens from Kashmír and Peshávar; tobacco from the North-West Frontier, Attock District, Gujrát and the canal colonies; hemp and drugs from Jammu.

The sea-borne imports consist chiefly of sports goods and materials from England; silk and cotton cloth from Japan and England; sugar from Java; cane for sports goods from Sumatra, and kerosine oil from Burma, America and England.

SECTION G.—MEANS OF COMMUNICATION.

Railways.

The lines within the Siálkot District, which are all part of the North-Western Railway 5 feet 6 inches gauge system, consist of the following :—

(1) The branch line from Wazírabad to Siálkot from a point between Sodhra Kopra and Begowál stations to the frontier of the Jammu State.

(2) The section beyond Siálkot to Jammu Tawi.

(3) Siálkot-Narowál Railway.

(1).—Is a State-owned line and was opened for traffic on the 1st January 1884 when it formed part of the Punjab-Northern State Railway.

On the 1st January 1886 the Punjab Northern State Railway along with the Indus Valley, the Sind, Punjab and Delhi Guaranteed Railway Company, the Eastern Section, Sind Sagar, and the Southern Section, Sind-Píshin State Railways were incorporated into one undertaking under the name of the North-Western Railway.

(2).—The portion of this section from Siálkot to Suchetgarh belongs to the State, and from Suchetgarh to Jammu Tawi to the Kashmír Darbar. These two sections were opened for traffic on the 15th of March 1890. The distance from Siálkot to Suchetgarh is 9·08 miles and from Suchetgarh to Jammu Tawi, which is the section owned by the Kashmír Durbár, 16·01 miles.

(3).—This railway is owned by a private company of which Messrs. Killick Nixon & Co. are the agents. The line is 38·15 miles in length, of which the section from Siálkot to Kila Sobha Singh was opened for traffic on the 10th November 1915, a distance of 27·15 miles, and the section Kila Sobha Singh to Nárowál on the 10th January 1916, length 11 miles. This line is also worked by the North-Wetsern Railway Administration at a percentage of the gross earnings for which the whole of the North-Western Railway, including the Siálkot-Narowál section, is worked subject to a maximum of 50 per cent. **Railways.**

Projected railways. A detailed estimate has been prepared for the extension of the Siálkot-Narowál Railway up to Shahdara, a distance of 48·8 miles. The terms on which capital is to be subscribed through the agency of Messrs. Killick Nixon and Co. have not yet finally been settled. It is anticipated, however, that certain proposals regarding the interest to be guaranteed which have been put forward by Messrs. Killick Nixon & Co. will be agreed to by the Government of India, and if so, there is likelihood of the line being constructed very shortly. This line will run almost parallel with the River Ravi throughout its length in the Siálkot District.

Influence of railways. There has been no famine in the district since the railway was made, and the world prices of all goods now have their full effect here owing to the railways and this is seen in the extraordinary rise discussed in Chapter II-B. There is no great change in language and religion traceable to the action of railways, but they have of course played their part in the general diffusion of the English tongue and of that scepticism which follows in the wake of education.

Roads. The roads of the district radiate chiefly from Siálkot, with minor centres at Daska, Pasrúr and Zafarwál. They are all unmetalled with the exception of the lengths (1) from Siálkot to the Gujránwálá border in the direction of Wazírabad (managed by the Public Works Department), 21 miles, (2) from Siálkot to Pasrúr, 17 miles, (3) from Sambriál *viâ* Daska to Nandípur on the Gujránwála border, 21 miles, (4) from Siálkot towards Jammu, 8½ miles; and short roads at various places, amounting to 10 miles in all. The District Board manages all roads which are not under the Public Works Department or Canal Department or within municipal areas. The main lines go (1) from Siálkot to Daska (for Gujránwála), (2) towards Eminabad (for Lahore), (3) towards Amritsar (*a*) *viâ* Pasrúr and Raya and (*b*) another line *viâ* Pasrúr and Narowál, (4) towards Gurdáspur *viâ* Philora and Dhamthal with a branch towards Batála. On the north of Siálkot three roads lead to the Chenab ferries for the Bajwát,

Famines.

levelling part of the old fort within the walls of Siálkot. In 1878-79, though there was not a famine, there was scarcity and much distress in parts of the district, epecially the Zafarwál and Raya Tahsils. There was at the same time a severe famine raging in Kashmír, and large numbers of immigrants from there had to be relieved. Wheat rose to 10 seers per rupee, *bazár* houses were established at several localities, and some relief works started.

The above account shows, when compared with present day facts, how prices have changed. The ordinary *bazár* rates now are 8 seers for wheat and gram and 12 seers for barley. Moreover, Mr. Boyd in his Settlement Report of 1913-14 was able to observe that the district is generally speaking a fairly secure tract owing to its good average rainfall. He has, however, compiled a careful scheme for suspensions and remissions of the land revenue. The spring harvest is the principal harvest and it seldom fails. Except after a bad *kharif*, it has seldom been necessary to suspend revenue in the *rabi*. But from time to time suspensions are necessary in a large number of villages, in circles which are insufficiently protected by irrigation. The central tract, consisting of the Bharrari, Pasrúr, and western Charwa-Jatátar circles, is the most insecure part of the district.

CHAPTER III.—Administrative.

SECTION A.—ADMINISTRATIVE DIVISIONS.

Constitution of the district, and subsequent changes.

The present boundary of the district towards Jammu was laid down in 1847 after the cession of Jammu to Rája Guláb Singh by Major Abbott, acting for the Sikh Darbar under the British Agency. At the original partition of the newly-acquired province into districts, the whole upper portion of the Rechna Doab, including the present districts of Siálkot and Gujránwála except Bajwát, the Shakargarh Tahsil of Gurdáspur, and the Sharakpur Tahsil of Lahore, were included in one district, having its headquarters at Wazírabad upon the Chenab. In 1850, however, after the revenue survey, the old district was broken up, and its area formed into two districts, those of Gujránwála and Siálkot. At the same time the Tahsil, of Raya, then having its headquarters at Narowál, was made over to Amritsar. In 1856 the area of Siálkot was further reduced by the transfer of its north-eastern corner, the Shakargarh Tahsil, to Gurdáspur. In 1858 the small tract of Bajwát, trans-Chenab, was transferred from Gujrát to Siálkot, and in April 1867 the district assumed its present proportions by the retransfer of the Raya Tahsil, by which addition its boundary was again extended to the Ravi. At the time of Mr. Prinsep's first settlement, which was completed in 1858, the district, as then formed, was divided into the four tahsils of Siálkot, Zafarwál, Pasrúr and Daska, each with two *parganas* and containing in all 1950 estates with an area of 1,487 square miles. Further details are given in the Settlement Report of 1863. This arrangement continued until 1867, the only intermediate change being the addition of the Bajwát *pargana* to the Siálkot Tahsil. On the retransfer of the Raya Tahsil to Siálkot, the sub-divisional arrangement was modified by the absorption of the Daska Tahsil into the tahsils of Siálkot and Pasrúr, the *pargana* of Sambriál going to Siálkot, and that of Daska to Pasrúr. The same number of tahsils was thus retained with a modification of the *parganás*, three each being in Siálkot and Pasrúr, one in Raya, and two in Zafarwál: the number of estates was increased to 2,317 and the area to 1,969 square miles.

An important change occurred again in 1881 when, with the increase of revenue work, it was found necessary to re-establish

Constitution of the district, and subsequent changes.

the Daska Tahsil in its former limits. So there were established five tahsils as follows :—

Tahsil.	Estates.	Area in square miles.
Siálkot	681	434
Daska	341	356
Pasrúr	473	394
Raya	493	487
Zafarwál	534	203

Since the construction of the Upper Chenab Canal in 1912, it has been found necessary to reduce the size of the Gujránwála District and make a new district of Sheíkhupura. In these arrangements 180 square miles of territory have been transferred from Daska and Pasrúr Tahsils to Gujránwála, and 227 square miles will shortly go from the Raya Tahsil to Sheikhupura.

The final constitution of the district will be as follows :—

Tahsil.	Area in square miles.	Number of estates.	Number of zails.
Zafarwál	389	649	18
Pasrúr	410	589	14
Daska	341	327	13
Siálkot	434	681	18
Total District ...	1,574	2,246	62

Table 33 of Volume B gives the distribution list of Government officers with village officials and Honorary Magistrates. One Honorary Magistrate and Civil Judge will be transferred to Sheikhupura District when it is completed, and there will also be a transfer of the staff of the tahsil headquarters of Raya, and a large section of the village revenue staff and village officials. The future boundary of the district is shown on the maps at the end of this volume.

The district is for executive and revenue purposes subordinate to the Commissioner of Lahore; the Deputy Commissioner is in general direct charge and there is no sub-division. The district staff is that of an ordinary Punjab district, with the Deputy Commissioner as District Magistrate, Collector and Registrar, a District and Sessions Judge, a Superintendent of Police, and a Civil Surgeon who is Superintendent of the Jail. The Collector controls the Land Revenue staff, Income-tax (in regard to which he has appellate powers as Commissioner), Excise, and the village revenue staff. The District Magistrate controls the other Magistrates and exercises enhanced powers under section 30 of the Code of Criminal Procedure: he exercises general supervision over the Police in regard to crime and is primarily responsible for keeping the peace. The Registrar has final appellate powers over the Sub-Registrars. The Deputy Commissioner also can solemnise Christian marriages, and he is at present Chairman of the District Board and President of the Siálkot Municipality. General arrangements.

The office of the Deputy Commissioner is under a Superintendent, and is divided into several branches—English Office, Vernacular Record Room, Vernacular Office, Treasury and the Nazárat. There is a separate copying agency, managed by a pensionable agent. The Vernacular Record Room and the Copying Agency are in charge of the Treasury Officer and the Nazárat of another Extra Assistant Commissioner. The English and Vernacular Offices are more directly controlled by the Deputy Commissioner through his Superintendent.

The revenue staff under the Collector consists of the Revenue Assistant, who also is a Magistrate of the 1st class. Under him come the Tahsildars and their Náibs, who also are Magistrates, a Sadr Kanúngo with his assistant, five Office Kanúngos, a Special Kanúngo for judicial cases, and a number of field Kanúngos, who supervise the village accountants (*patwáris*). There are also the usual tahsil and sub-treasury staffs. The appointment and dismissal of Zaildárs, Inámdárs, and village headmen rests with the Collector, except that where there is no dispute the Revenue Assistant appoints Lambardárs. Village autonomy is a thing of the past, but many disputes are settled locally by the headmen and Zaildárs, especially as regards soldiers' petitions.

Income-tax is assessed by an Extra Assistant Commissioner appointed for Siálkot and Gurdáspur Districts, with powers of Collector, and appeals go to the Deputy Commissioner in case of incomes below Rs. 10,000, and beyond that to the Commissioner of Lahore.

General arrangements.

The Revenue Assistant, besides being in general charge of revenue work, is also the Electoral Officer and the Excise Officer. Electoral business is done through the local bodies for urban areas and through the revenue staff for rural tracts. Excise is worked through an Excise Inspector with four Sub-Inspectors and one clerk. Census comes once only in ten years and is also managed by the Revenue Assistant.

There is an Additional District Magistrate with enhanced powers under section 30 of the Code of Criminal Procedure, who acts for the Deputy Commissioner when the latter leaves the station : the Treasury Officer has first class powers as a Magistrate, and so have the Subordinate Judges who are expected to do executive work when necessary. There is now also a probationary Extra Assistant Commissioner with 2nd class powers.

There are two first class Honorary Magistrates at Siálkot, and a Bench of six Honorary Magistrates with 2nd class powers : there is one Honorary Magistrate in Raya Tahsil and one in Pasrúr with second class powers, and two in Daska Tahsil of the third class. The three second class Honorary Magistrates are also Honorary Civil Judges.

The Registrar is assisted by a Joint Registrar who also works as Sub-Registrar with four others in the tahsils and the Cantonment Magistrate : the Tahsildars are also *ex-officio* Joint Sub-Registrars and can relieve the Sub-Registrars when they go on leave.

The District and Sessions Judge hears appeals from first class courts in the district and can pass sentence of death. He is also Additional Sessions Judge for the Wazirabad Tahsil of the Gujranwala district. He has under him one Senior and two Junior Sub-Judges, and four Munsifs all doing civil work only : except that the Sub-Judges (who are Extra Assistant Commissioners) can be called upon to do criminal and executive work when necessary; and there are three Honorary Civil Judges. The other officials do no civil cases

The Superintendent of Police has an Assistant Superintendent under him, while one City Inspector and three Circle Inspectors supervise the work of the station house officers (Sub-Inspectors or *Thanadárs*) and their subordinates. The Superintendent is responsible for all matters of discipline, training, etc., to the Deputy Inspector-General of Police, Central Range, and to the District Magistrate for the general working of the force, in regard to crime.

The following is a list of the officers who have had civil charge of the district in the capacity of Deputy Commissioner since the annexation :— **List of district officers.**

Name.	From	To
Mr. John Inglis	18th January 1851 .	November 1856.
Captain R. G. Taylor	December 1856 ..	Not known.
Mr. H. Monckton	Not known	July 1857.
Captain W. R. Elliot	July 1857	26th March 1858.
Mr. E. A Prinsep	27th March 1858 ...	26th September 1859.
Captain H. B. Urmsten	27th September 1859 ...	10th April 1861.
Mr. J. W. McNabb	11th April 1861 ...	17th June 1863.
Sir A. H. Lawrence	18th June 1863 ...	18th August 1863.
Mr. J. W. McNabb	19th August 1863 ...	15th February 1864.
Mr. H. E. Perkins	16th February 1864 ...	24th August 1864.
Captain Forster	25th August 1864 ...	29th September 1864.
Major T. W. Mercer	29th September 1864 ...	1st September 1865.
Lieutenant F. M. Birch	1st September 1865 ...	September 1865.
Major T. W. Mercer	1st October 1865 ...	1st April 1867.
Mr. J. Lepel Griffin	1st April 1867 ...	1st June 1867.
Major T. W. Mercer	1st June 1867 ...	12th March 1869.
Major F. J. Millar	13th March 1869 ...	14th March 1870.
Major C. V. Jenkins	15th March 1870 ...	6th February 1878.
Mr. G. Smyth	7th February 1878 ...	9th April 1878.
Mr. F. P. Beachcroft	10th April 1878 ...	27th November 1878.
Lieutenant-Colonel F. M. Birch ...	28th November 1878 ...	10th October 1879.
Mr. F. P. Beachcroft	11th October 1879 ...	6th January 1880.
Mr. T. W. Smyth	7th January 1880 ...	18th March 1880.
Mr. F. P. Beachcroft	19th March 1880 ...	18th January 1881.
Lieutenant-Colonel F. M. Birch ...	19th January 1881 ...	8th May 1881.
Mr. F. P. Beachcroft	9th May 1881 ...	5th August 1881.
Lieutenant-Colonel F. M. Birch ...	6th August 1881 ...	5th June 1881.

List of district officers.

Name.	From	To
Major J. B. Hutchinson	6th June 1883 ...	26th November 1883.
Captain F. M. Birch	26th November 1883 ...	9th September 1884.
Mr. M. G. Hughes	9th September 1884 ...	15th October 1884.
Colonel F. M. Birch ...	15th October 1884 ...	18th November 1885.
Baron Bentinck ...	18th November 1885 ...	12th January 1886.
Major A. S. Roberts ...	13th January 1886 ...	19th August 1887.
Mr. L. W. Dane	20th August 1887 ...	19th October 1887.
Major A. S. Roberts	20th October 1887 ...	26th March 1888.
Major J. A. L. Montgomery ...	26th March 1888 ..	31st August 1890.
Captain J. R. Dunlop-Smith ...	1st September 1890 ...	27th November 1890.
Major J. A. L. Montgomery ...	28th November 1890 ...	31st May 1892.
Mr. J. F. Connolly	1st June 1892 ...	31st October 1892.
Major J. A. L. Montgomery ...	1st November 1892 ...	26th July 1893.
Mr. A. E. Martineau	26th July 1893 ...	16th August 1893.
Colonel J. A. L. Montgomery ...	16th August 1893 ...	6th April 1894.
Lieutenant M. W. Douglas	7th August 1894 ...	4th December 1894.
Major F. W. Egerton	4th December 1894 ...	21st March 1897.
Mr. H. S. Smith	22nd March 1897 ...	20th July 1897.
Lieutenant J. G. Crosthwaite ...	21st July 1897 ...	5th October 1897.
Major F. W. Egerton	6th October 1897 ...	25th February 1898.
Lieutenant A. C. Elliott	26th February 1898 ...	10th May 1898.
Diwan Bahadur Sodhi Hukam Singh ...	11th May 1898 ...	16th May 1898.
Mr. A. J. W. Kitchin	17th May 1898 ...	9th August 1898.
Mr. H. P. Tollinton	10th August 1898 ...	23rd October 1898.
Diwan Bahadur Sodhi Hukam Singh .	24th October 1898 ...	30th November 1898.
Mr. C. F. Bunbury	1st December 1898 ...	31st October 1899.
Mr. B. H. Bird	1st November 1899 ...	16th December 1899.
Captain C. M. Dallas	17th December 1899 ...	31st October 1900.
Rai Bahadur Sodhi Hukam Singh, Diwan Bahadur.	1st November 1900 ...	8th November 1900.

List of district officers.

Name.	From	To
Mr. H. P. Tollinton	19th November 1900 ...	8th July 1902.
Mr. C. W. Loxton	9th July 1902 ...	22nd September 1902.
Mr. H. P. Tollinton	23rd September 1902 ...	19th June 1904.
Rai Sahib Lala Arjan Das ...	20th June 1904 ..	19th July 1904.
Mr H P. Tollinton	20th July 1904	3rd December 1904.
Mr. R. Sykes	4th December 1904 ...	16th March 1908.
Mr. S. M. Jacob	17th March 1908 ...	6th April 1908.
Mr. J. F. Connolly	7th April 1908 ...	26th April 1911.
Mr. H. Harcourt	27th April 1911 ...	2nd May 1911.
Mr. E. Q. F. Abraham	3rd May 1911 ...	25th August 1911.
Lieutenant-Colonel F. Popham Young ...	26th August 1911 ...	3rd July 1912.
Mr. J. A Ferguson	4th July 1912 ...	21st October 1912.
Lieutenant-Colonel F. Popham Young ...	22nd October 1912 ..	5th May 1913.
Mr. R. D. Thomson	6th May 1913 ...	6th November 1913.
Mr. E. R. Abbott	7th November 1913 ...	25th July 1915.
Mr. D. J. Boyd	26th July 1915 ...	25th August 1915.
Mr. E. R. Abbott	26th August 1915 ...	14th August 1917.
Lala Kesho Das	15th August 1917 ...	25th September 1917.
Mr. E. R. Abbott	26th September 1917 ...	14th April 1918.
Lala Kesho Das	15th April 1918. ...	13th May 1918.
Mr. A. J. W. Kitchin, C.I E. ...	14th May 1918 ...	28th May 1918.
Mr. M. Harrison	29th May 1918 ...	16th June 1918.
Mr. C. F. Usborne	17th June 1918 ...	4th April 1919.
Mr. Sheepshanks	4th April 1919 ...	25th June 1919.
M. Aminullah Khan	25th June 1919 ..	9th July 1919.
Pandit Girdhari Lal	9th July 1919 ...	4th August 1919.
Mr. H. K. Trevaskis, O.B.E. ...	4th August 1919 ...	5th January 1920.
Mr. H. Fyson	5th January 1920 ...	To date.

SECTION B.—CIVIL AND CRIMINAL JUSTICE.

Civil justice. The district has a bad name for litigation, but the totals of civil suits instituted since 1890 show a substantial decrease. In 1919 the total of 9,803 regular suits is still large for the district, and represents an increase of 10 per cent over the previous year as compared with 1918. There was a very large rise in the number of money suits brought by bankers against agriculturists, and particularly in their value, namely, from Rs. 9½ lakhs to Rs. 23 lakhs. The reason for this is to be found perhaps in the increased ability of the zamindár to pay, owing to high prices of agricultural produce, and also no doubt in the fact that with the rise of agricultural banks the money-lender finds his business gone and collects all the debts he can before he migrates to the towns. The boom in trade at Siálkot also caused congestion in the town and an increase of suits for house-property followed. Matrimonal suits also went up by 26 per cent, owirg to the increased value of women and the domestic disturbances due to the absence of soldiers on service. Of the large number of suits instituted, only 23·7 per cent were contested and of these 80 per cent were decided in favour of the plaintiffs. The value of decrees under execution amounted to over ten lakhs of rupees, of which a little over one-quarter was collected, only one-seventh of this being paid in voluntarily. Of 202 applications for insolvency as many as 90 were rejected and only 21 granted. Small Cause Court powers were exercised by four Munsifs and by the Cantonment Magistrate, and the period of donation is reduced in such cases by about one-half of that taken in ordinary suits : advantage of this procedure was taken in 2,443 cases, or about one-fifth of the total litigation. Appellate powers are wielded by the District Judge and Senior Sub-Judge who disposed of 623 cases, in over one-half of which the orders of the lower courts were confirmed.

Criminal justice. The constitution of the courts has been described in Section A of this Chapter. Except for a fall in 1917 and 1918, the criminal cases brought to trial show a large increase on the figures of 1890, and but very little difference since 1902. Theft cases decreased very much up to 1911, but since that year the figures for this class of crime increased enormously and have only been diminished in 1920 after stringent measures taken against members of criminal tribes. There has lately been a large rise in cases under Penal Code, sections 363, 366, 498, namely, cases of abduction and enticement of women. The presence of the Jammu border close by, with the fact that enticement of a married woman is not an extraditable offence, makes it very easy to steal wives and extremely difficult to trace them. On the other hand, murders are

comparatively rare and offences against public tranquillity have diminished very much since 1917. Cases of dacoity are at present on the increase and compare unfavourably since 1916 with the years before that, and those of hurt with aggravating circumstances have been much more numerous since 1911 than in previous years, in spite of the much more frequent use of the security sections (for keeping the peace) of the Criminal Procedure Code. Security for good behaviour is now more rarely taken than previous to 1917, and the fluctuations of the figures under this section seem to follow those of theft cases. There is a large amount of cattle stealing near the Ravi River, owing to the presence of waste lands and the proximity of other districts, and since the value of cattle has increased this pursuit has become very profitable. Criminal justice.

Registration of all kinds of documents was high up to 1900-01 and since that year has increased from about 4,300 to over 7,000 in 1919. The outstanding feature of the figures for the latter year was the enormous rise in value of property transferred by registered deeds, from Rs. 38½ lakhs in 1918 to Rs. 64 lakhs in 1919. This was chiefly due to the trade boom in Siálkot coupled with the rise in land values generally, and the fact that the better prices of agricultural produce has enabled the richer landowners to take over lands of poorer zamíndárs who were unable to meet the losses caused by bad harvests. Ninety-seven per cent of registered deeds are concerned with immovable property. The Deputy Commissioner is the Registrar and exercises general control over the registering officers and is the final court of appeal from their orders: he is assisted in the work of supervision by Bhai Charat Singh, retired Extra Assistant Commissioner and Sub-Registrar of Siálkot. The other Sub-Registrars are the Cantonment Magistrate, Chaudhri Iltaf Ali of Pasrúr, S. Randhir Singh of Daska, Bhai Natha Singh of Raya, and Chaudhri Ghulam Mustafa Khan of Zafarwál, and the Tahsildars as Joint Sub-Registrars—eleven officers in all. Registration.

SECTION C.—LAND REVENUE.

Village Communities and Tenures.

In the previous Gazetteer an attempt was made to tabulate the varieties of tenure then existing in this district. The figures are not of very much value. It was remarked that it is in most cases impossible to class a village satisfactorily under any one of the ordinarily recognized tenures; the Village Communities and Tenures. Village tenures.

Village tenures.

primary subdivision of rights between the main subdivisions of the village following one form, while the interior distribution among the several proprietors of each of the subdivisions follow another form, which itself often varies from one subdivision to another. The classification is supposed to be mainly based on the system according to which each member of the village community is responsible for payment of the revenue assessed. But in the re-assessment of 1892-93 the owners of the majority of the estates, hitherto described as *pattidári*, agreed to distribute the revenue by differential soil rates according to possession, stipulating at the same time that the adoption of this system should not be held to invalidate any other rights and privileges they might enjoy under a *pattidári* tenure. The tendency in this district, as elsewhere, has been for communal proprietorship to change into individual, and there are now only a very few estates held on a perfect *pattidári* tenure.

The theory of village tenures.

Mr. Prinsep in 1865 thus discussed the origin and growth of village constitutions in Siálkot :—

" Generally speaking, the theory of tenure may be described as at one time or other coming under one of the following stages :—(1) the patriarchal, or landlord ; (2) the communal, or joint-stock ; (3) the divided, regulated by ancestral shares ; (4) the divided, regulated by customary shares ; (5) the accidental, regulated by possession. I know no better way of showing the transition from one stage to another, and the causes which produce it, than by giving the following illustration :—The founder of a village secures a property by purchase, grant, appropriation or conquest. He has a family of six sons : he holds it all himself. This represents the first period, and corresponds with the pure landlord system. At his death, the six sons being connected by a strong tie, hold the property *in common.* These sons too prefer to maintain the joint interest in this form. Land is abundant, revenue is taken in kind ; they have no differences to occasion any necessity for resort to division ; so the communal system is maintained intact, the interest of each brother or shareholder being regulated by the laws of inheritance. In course of time, as population increases and with it the demand for land, dissensions begin. The descendants of one son have been cultivating less—those of another more—than the shares which regulate the division of profits. To prevent future disputes, the estate is *divided* according to those laws of inheritance, and here we come to the third type. As generation succeeds generation and the country is subject to change of rule, stress of seasons and accidents occur leading to hardship to individual co-partners ; some die off, others leave the village ; some get involved in difficulties, others mortgage their properties ; it can be conceived that mutations would follow, which would increase the holdings of some ; while others being unable or unwilling to succeed lapsed shares, additional reasons would come in to disturb possession and resort to the law in times when little attention was paid to right, and the in-

fluential could generally do as they pleased. In such a state of things it is easy to see how ancestral shares would die out, and *customary shares take their place,* which would agree with the land actually held by each co-partner. Villages of this class would represent the fourth type. Ultimately all resort to shares dies out ; there may have been money settlement in former days ; poverty may have driven out the old proprietors who may have been succeeded by cultivators located by the *kárdár :* the land may lie near a large town and have got so valuable as to have utterly changed hands ; or if still belonging to the old brotherhood, owing to distress, misrule, and a hundred causes, they found it their best interest to make *each man's occupancy the rule of his interest* in the estate ; or men of different castes may have become owners by original or subsequent appropriation ;—whatever was the cause, there is no trace of any kind of shares, the village custom is to throw the liabilities on the *total area cultivated by each person.* This takes us into the last stage. Generally, it is owing to some *accident* or defect in succession that this tenure may be attributed, so I have termed it the *accidental* stage. Under the classification usually prescribed, the two first would comprise all tenures held in common, known as *zamíndárí,* or what is popularly termed *shámilát* or *sánji* in this district. The third and fourth would take in *pattidárí* whether (perfect) completely divided, or (imperfect) in which some land actually held by the brotherhood was *formally divided* and the rest held in common. In the last I have kept only such estates as are *bhayáchárá,* or what I understand to be *bhayáchárá, viz.,* where *possession is the sole measure of right and responsibilities,* and land is held completely, in severalty, whether ever subjected to formal division in previous days or not.

The theory of village tenures.

Captain Dunlop Smith wrote in 1895 :—

"It is surprising that there should be so many as 69 estates in the district which are held on a *zamíndarí* system. Some of these have been recently acquired by their owner or owners, either as a gift or purchase from Government. Others are instances of families continuing for some generations with only one male representative who has naturally succeeded to the whole of the landed property. But the majority of the 69 estates are held on the communal or joint-stock system. In these estates no formal partition of the land has ever taken place, but the few co-sharers have recognised shares. Each share is really managed by its own owner, and there is no attempt either at joint cultivation of the whole estate or at a division of the entire produce. In the next decade the few isolated instances of pure *pattídárí* estates will probably disappear. In the recent settlement there was a strong tendency to make liability follow possession, and when an internal distribution by shares was agreed to, it was subject to some modification or another. For instance, several villages agreed to distribute their revenue first of all over the different sub-divisions by shares, and then each sub-division distributed its own demand, thus calculated according to differential soil rates. On the conclusion of the first settlement Mr. Prinsep estimated that over 80 per cent of the estates in the district followed the *pattídárí* system, but the condition of things has changed very much since then."

Size of farms.

The holdings in Siálkot District are small and the average per owner at the settlement of 1913-14 was found to be—

Siálkot Tahsil	..	.. 5 acres.
Pasrúr ,,	..	.. 7 ,,
Daska ,,	..	.. 6½ ,,
Raya ,,	..	.. 6½ ,,
Zafarwál ,,	..	.. 4½ ,,

These figures were based on a much more accurate enquiry than was made at the settlement of 1892-93, but are still not perfectly accurate as owing to Mr. Prinsep's system of multiplying estates many owners have land in several estates and this plurality brings down the average. The population decreased considerably between the two last settlements and there are now fewer mouths to feed. Emigration to the colonies has affected the actual pressure on the soil, and so has temporary emigration to big cities in search of work, but the names of the emigrants have remained on the registers. Many owners cultivate lands of people who have gone away and the farms are therefore larger than they seem. In Siálkot the Aráins who live near the towns have large families and small fertile fields and often other means of livelihood besides agriculture. Ninety-seven estates have an average of under five acres per holding. In the Bajwát the people have suffered much from plague and the owners have actually decreased, while in most other parts of the district their numbers have gone up, in spite of the decrease in the total population. In Pasrúr 117 estates and in Raya 156 estates have an average of under five acres. In Raya this occurs chiefly in the Darp and Kadir *iláqás*, and the people of this tahsil are specially addicted to going to Lahore and Amritsar for work, leaving their fields to be cultivated by others on lease. In Daska there are 71 estates with an average of under five acres chiefly in the better and more fertile circles where the percentage of failure of crops is less. The Zafarwál Tahsil has smaller holdings and poorer soil than the rest of the district, sixty per cent of the villages having an average of under five acres per owner. But here too there is plural ownership and leasing out of land is common, especially since the boom in recruiting for the Army.

Superior and inferior proprietors.

There are only seventeen instances of *taluqdári* tenures in Siálkot. They are, as elsewhere, mostly found in Rájpút villages, to the owners of which the proprietors of a neighbouring estate

pay either a small fixed nominal sum yearly, or a nominal percentage on their revenue, or a small contribution of grain at harvest. Enquiry usually shows that those who pay this allowance (*haq taluqdári*) were originally settled by the superior owners as tenants, and, gradually acquiring too firm a hold on the land to be ousted, were recognised at the original settlement as having proprietary right, subject only to the payment of a seignorage of the nature described above, which is paid in addition to the revenue.

Superior and inferior proprieters.

Only one whole estate and half of another in the district are held on an *inkita malguzári* tenure, the proprietors having compounded for the revenue, when they bought the land from Government.

Riparian customs.

All the estates in the Raya Tahsil which have a river frontage, with one exception, Daud, and all the riverian estates in the Siálkot and Daska Tahsils on the Chenab, except thirty, have fixed boundaries. The exceptions follow the deep-stream rule, known indifferently as *kishti banna* or *had sikandrí*. Their boundaries advance and recede as the deep stream changes its channel. This custom is a relic of barbarism, and gives rise to disputes and trouble; custom, too, varies within the limits of individual estates as to the rights of different co-sharers in land which becomes culturable owing to the action of the river. In 1865 almost all the riverain villages agreed that when the land of any co-sharer should be cut away by the river, the amount would be made up to him out of the common land, and, conversely, when any land should be newly thrown up, all co-sharers would have an equal share according to the measure of their right. But this custom was consistently ignored. In some villages, again, which had a fixed boundary, the custom was to consider land newly thrown up as the sole property of the co-sharer who happened to possess it before it was submerged. But the haphazard fashion of recording changes on our maps, which used to prevail, was productive of too much confusion to allow this custom to be kept up. Generally speaking, in all but a few villages in the north of Raya the man who lost his land got no compensation, and land newly thrown up was annexed by the stronger members of the community. In these Raya villages the whole of the cultivated area subject to river action is annually partitioned among all the owners, according to their shares, on a system known as *rassí butí*. The fields are laid out in long narrow strips, running at right-angles to the course of the river. In this way each owner gets his proper share of the different classes of soil, and runs an equal risk of diluvion.

Tenancies.

Mr. Prinsep found two principal classes of tenants: (1) the one for a long time resident in villages, whose tenancy was not

Tenancies.

often disturbed, and who enjoyed privileges locally admitted; (2) the other, who cultivated off and on, chiefly resided in other villages, and lands were constantly being charged at the will either of the *kárdár*, his agent, the village officials, or individual proprietors. Tenants were known under such names as—

(1) *Hissá chuk*, who shared the payment of revenue, being resident cultivators;

(2) *Variún*, who had cultivated for several years, or regularly from year to year;

(3) *Asámí*, who has been subordinate cultivator of a particular landlord for some years;

(4) *Vásí*, a resident cultivator;

(5) *Páhí* or *páikasht*, a mere tenant-at-will;

(6) *Káma*, a farm labourer who conducted tillage for his master.

There was a further small class of tenants in Bajwát termed *oprá*, the same name as the *upráhús* of the Andar tract in Shakargarh, who till one crop and then disappear. They are distinguished from *páikasht*, as coming from a distance, and *vándí asámí*, or tenants who live in neighbouring villages.

Tenants having a superior position.

The first two and, perhaps, the fourth in some places were allowed privileges. They shared in the payment of revenue: their tenure was heritable. So long as they paid the demands of the State and the village charges, they were not molested. They might cut trees planted by others for agricultural or domestic purposes, but could not plant or sell them without asking the owner. They could not in any way transfer their right of occupancy, and instances of subletting have never come to notice. With the first class, however, the right verged more into that of a subordinate proprietor; he became a co-partner for the time, not only bearing the liabilities, but enjoying all the profits as a proprietor. It has nowhere been traced that parties in the position of the first class have ever paid proprietary dues to anybody, while from the other classes rent charges under the name of *bíswí, malíkí, ismi*, were universally taken under the grain system and made over to the proprietor at the time the Government account was struck. But proprietors openly declare that every class of tenants could be evicted at will when the land was required by the landowner for his own use.

Páikasht or non-resident tenants.

The third and fifth classes were essentially tenants-at-will; the latter could be ejected at any time; the only difference between the two consisted in the latter being completely at the

mercy of the landlord; while to evict the former it was perhaps necessary to apply first to the *kárdár*. The sixth class could scarcely be accepted as tenants, but by a turn of circumstances, during the absence of their masters in days of change and encroachment, they too rose into a position of absolute management, and instances have been known where an award of arbitrators has conferred on them even the more permanent right of occupancy.

Páikasht or non-resident tenants.

Resident cultivators treated with much indulgence.

Prior to Sikh rule, when Ranjit Deo held sway over the upper half of the district, it is alleged that if tenants had cleared the soil and cultivated for two generations, dispossession could not take place except with the support of the authorities; and proprietors, so long as they received their dues, abstained from attempting to bring it about. This tenant right, however, was lost sight of during the anarchy that followed the appropriation of the country by the Bhangi Sardár. Each *jágírdár* or *kárdár* did what he chose, and a custom of this kind naturally declined under a system that levelled all classes under grain payments. Still Mr. Prinsep recorded that it was remarkable how numerous were the occupants who had held their land for even two and three generations, and how readily their right to hereditary occupancy had been admitted by the proprietary body in general.

Occupancy and protected tenants.

The tenants with rights of occupancy fall now into two classes. In the first are those who are recorded as having occupancy rights under sections 5, 6 and 8 of the Tenancy Act, No. XVI of 1887. These are known as *dakhílkár*, or popularly as *maurúsí*. In the second are those who are recorded as having received protection (*panáh*) from ejectment, and these are styled *panáhís*. The arrangement by which they were given this protection was made at Mr. Prinsep's second settlement in 1865, and the period of protection, which was fixed with the aid of assessors, after consideration of each case, may be for an indefinite term, for one or two lives, for such time as certain specified service is performed, and so forth. There are many and various such conditions. In practice all but the best informed of the landlords regard the rights of all classes as identical; they are, in common parlance, all called *maurúsí*, and all pay rent at much the same rates. The usual rent is a sum equal to the revenue and cesses of the holding, plus a small *málikána*, or landlord's due, which varies from one to four annas in every rupee of revenue. Some, however, have had their rents enhanced by decree, and some pay a rent equal to double the revenue which is not far short of what is paid by tenants-at-will. The average size of the holdings of occupancy and protected tenants is a little over 1½ acres.

Proportion of land cultivated by owners and tenants.

Of the whole cultivated area 46 per cent is tilled by the owners, the proportion varying from 39 per cent in Daska to 49 per cent. in Zafarwál. Since 1892 there has been a drop of 4 per cent in Raya, Siálkot and Daska and 5 per cent in Pasrúr and Zafarwál. This is due to a combination of causes: in the *Kalar* areas where holdings are large, the scarcity of hired labourers has driven the owners to letting their land: and generally there has also been much emigration to the canal colonies; the infancy or widowhood of many owners owing to plague and influenza; the spread of education which makes men disinclined for the plough; and in places the habit of letting small holdings and working for hire in the towns. There has also been an increase of mortgages, and mortgagees are reckoned as owners for this purpose, while many zamíndár mortgagees are of the wealthier sort who are elsewhere absentees in the Bár or for other reasons do not themselves farm much. Generally tenants with rights of occupancy hold about 7 per cent of the cultivated area, and tenants-at-will about 47 per cent, the former figure varying from five in Daska to nine in Siálkot, and the latter going as low as 44 in Siálkot.

Headmen.

The number of village headmen (*lambardárs*) is excessive, and in spite of the abolition of 64 posts during settlement, it is always advisable when a vacancy occurs to consider whether the post cannot be absorbed. Rules for guidance in such cases have been laid down and are framed so as to admit of the reduction of only really superfluous posts. The *álá lambardáris* are held for life or till the dismissal of the incumbent or his elevation to an *inámdárí* or *zaildárí*. The *inamdárs* or *safed poshes* are also excessive in number and their pay varies from Rs. 50 to Rs. 100 per annum. Rules have accordingly been framed prescribing the number for each zail, and until that number is reached vacant posts are absorbed, the pay going towards raising the pay of the rest till all the *ináms* are up to Rs. 80, and thereafter the pay absorbed goes to creating an upper rank of *inamdárs* drawing Rs. 100 each. Ultimately there will be one such *inám* in each zail and one more in about half of the zails; half of these will be of Rs. 100 and half of Rs. 80. There are three grades of *zaildárs*, at Rs. 200, Rs. 250 and Rs. 300 each per annum, the numbers in each grade being 30, 22 and 20, respectively, of the *zaildárs* in the old area: with the reconstitution these figures will be reduced proportionately. The number of zails was in 1913 retained as before, but considerable alterations were made in zail boundaries in order to fit them into the scheme for the alteration of district boundaries, and also to make the zails as far as possible homogeneous in composition. Certain zails have already been transferred to Gujránwála and more will go to Sheikhupura District when the latter is completed.

Revenue system under the Mughals

Under the Mughal the country was divided into estates with fixed proprietary titles, and arranged into circles of collection called *tappás* or *niwáís, tops, mahális* and *parganás*. There was a land measurement. An *áyín* was fixed, being a money assessment on the number of *bighas* cultivated each year. Each property was named and committed to the care of some loyal Muhammadan. There were superior officers of collection in each district, and a *kánúngo* in each *parganá*, whose business it was to keep the records and be a reference in all disputes. The only administration at all well spoken of is that of Ali Mardan Khan, who lived at Sohdra. He not only demanded a reasonable revenue but he altered the cash demand to suit the season, and made up any falling-off of the revenue by cutting canals and such improvements.

Revenue system under the Rájpúts.

During Rájpút ascendency we may reckon the rule of Rájá Ranjít Deo as the most prominent that comes to notice and as the most beneficent. He never took revenue in cash, but always in grain, and by the process called *báolí, i.e.*, by division of the actual outturn; the share taken was usually one-third, but sometimes one-quarter; but afterwards he introduced a house-tax called *ghardwárú*, which created great discontent. The tax still prevails across the frontier, and is paid on the *Sair* or first day of New Year. He was a kind ruler, and always wore plain white clothes with simply a feather in his turban as a mark of rank. There was, however, little that can be called a system; measurement was seldom resorted to; no attempt was made to keep up records, beyond what were required for internal village reference; and only a few officers were appointed to keep the peace, the revenue being collected and paid chiefly through the heads of tribes or local divisions. Land belonged to the ruler, who might dispose of it as he chose; the occupant could be removed from one village to another; even the *kárdárs* had a right to locate new settlers.

Management under the Sikhs.

The same system was continued during the two succeeding periods of Sikh usurpation, and when Ranjít Singh may be said to have consolidated his power. At this time the country was split up into *jágír* domains. Many of these had been acquired in the first instance by conquest, and were afterwards either resumed or confirmed by the Sikh monarch. Each Sardár had his own different mode of collection. A money settlement was never resorted to: indeed it is natural to suppose that these barons, living as many of them did on their *jágírs*, would prefer to run the risk of grain collections, as they had several ways available to make good defalcations by imposition of *abwábs* and other taxes. With the majority *batái* was preferred. The share was considered to be one-half, and this

Management under the Sikhs.

was generally taken, not of the gross, but net produce, after deducting the expenses of cultivation. In some villages where soil was poor two-fifths, and occasionally one-third *batái* rates might be found. In *bela* lands near rivers one-quarter; but the share of the *hákim* was generally one-half, equivalent to about 40 per cent of the gross produce.

The farming system introduced by Ranjít Singh.

One of the first acts in which we see Ranjít Singh engaged after he had established his power was to give out such *talúqás* as were *khálsa* on fixed leases (*ijárás*) to middle men whom he wished to conciliate. They began in A.D. 1805. Sometimes they broke down when the collection was made through *kárdárs* (*amání*) on the trust system. The principal men to whom farms were given were Rájás Guláb Singh, Suchet Singh and Híra Singh of the Dogra family. The first was unscrupulous, but the other two are said to have had a regard for the improvement of the country and were lenient collectors. They sometimes commuted the grain assessments into a cash demand, fixed according to the rate of the day, and thus collected in cash; but none of them attempted a money settlement. Here and there Rájá Guláb Singh seems to have fixed a cash rate on each plough, ranging from Rs. 12 to Rs. 24, and the assessment was approved of, though not regularly collected.

Direct management under *kárdárs* or paid agents.

The *kárdárs* had no fixed system: one season it was by *kankút*, or appraisement, while the next it was by *báolí*, or division of the actual outturn. The former was conducted by a trained body of appraisers (*kaniyás*), who were generally well-to-do landowners, favourites of the local officers. The estimate was made of the crop as it stood in the field in the presence of the parties, allowance being made for defects of growth, damage, &c., under a margin called *chhot*. By the latter process the grain was cut and stored in the granaries, and a *thappa*, or Government mark, was put upon it till opened; the sub-officers then went and weighed the grain, selling the Government share to some corn-dealer, or, which was too often the case, the *kárdár* took up the speculation through his own agents. For the better crops money rates were always taken, a measurement being made each harvest. These crops were called *zabtí* in contradistinction to the other termed *jinsí*. The rates varied in every tract, and seem to have been capriciously fixed, whether by *jagírdár* or *kárdár*; it was the will of the *hákim*, and payment was inevitable. Still all manner of loopholes were allowed, such as *nábúd*, *chhot*, and other deductions, which were adjusted as the field was measured.

Sikh system of *kankút*.

The process of *kankút* was as follows:—The produce of ten fields gave, say, 120 *mans*; the appraisement called *nazarandázi* or *kachá kán* would be fixed at 100. From this a deduction

called *chot siwái* was allowed, and on the remainder or the *pakka kán* the Government share taken was either one-half, two-fifths, one-third, or one-quarter as the case might be :— Sikh system of *kankút*.

	Mds.	Srs.
Gross produce .. .. .. say	120	0
Amount appraised or *kachá kán* ..	100	0
Deduct *siwái*, usually at 20 per cent, for agricultural expenses	20	0
Balance *pakká kán*	80	0
Deduct *chot* at 5 per cent	5	0
Net produce	75	0
Government share being usually half, gives	37	8
Add *lambardárí* and proprietor's *bíswí*, being a rent charge of 4 *topa* per *man* on Rs. 75 the net produce ..	4	30
Add also *kharch tahsíl* at 1 *topa* per *man* on Rs. 37-8-0, the Government share, gives	2	15
Total taken from cultivators ..	44	3
Leaving to cultivators, including cost of cultivation	55	27
	100	0

In other words, the proportion comes out thus :—

	Mds.	Srs.
Cultivator's share	55	27
Proprietor	7	5
Government share	37	8

equal to half the net produce, or about one-third the gross produce assumed at 120 *mans*, the original estimate of appraisement. Here then we discover that the Sikhs appropriated as much as a one-third share, and this seems probable; but then it will be remembered that they performed the functions of a landlord. They helped in repairing wells, and even constructed them; and though the ratio may seem high, it is doubtful

Sikh system of *kankut.*

whether they really did get a full approximation of the outturn many facilities being afforded for concealment.

Money settlement once made by General Avitabile.

For seven years, extending over the period Sambat 1888 to 1894, a large number of the *talúqás* were made over to General Avitabile, at first in farm, and then in direct management. By him a money settlement was made, *i.e.*, leases were fixed for a term of years in the name of the headmen; this assessment broke down signally. An old *chaudhrí*, much in the employ of the General, attributed the cause of failure to the very imperfect information on which it was based. There was no measurement. The revenue was fixed on an average of former year's receipts as made under a grain system by various *kárdárs* and there was no way of discovering what was really collected. The popular account, confirmed on all sides, was that very few villages succeeded in paying the lease in full. On looking into the market prices which obtained during these years, it appears that grain was selling below the average—in two years (Sambat 1892-93), the price of wheat being even 40 and 32 per cent below the average; further that for the three years preceding the General's management, the rate was from 40 to 60 per cent below the average, which would quite account for any money assessment breaking down, apart from other causes.

Summary settlement.

A summary money settlement was effected in 1847 by European Political Officers under the Regency which followed the first Sikh war. It was based upon the average Sikh collections of three years preceding, the money value being calculated upon the average prices of the same years, and a reduction of 10 per cent being allowed on the old net revenue, while the numerous *abwáb*, or extra cesses, were wholly abolished. The assessment worked well for a few years; but immediately after the annexation and the establishment of the Pax Britannica in 1849, there occurred a sudden fall in prices, which at once rendered burdensome the assessment based upon the prices of 1844-5-6, and it became apparent that the district was assessed far above its powers of endurance. Large remissions were at once granted; but even thus the pressure in parts of the district was so severe that it was found that people were absconding, wells lying neglected, and cultivation at a standstill, the collection of the revenue being attended with the greatest difficulty. In 1852 the balances of revenue amounted to Rs. 75,768, without including land the revenue of which was alienated to *jágírdárs*. The distress was aggravated " by bad seasons, bad tahsíldárs and bad management," and, worse than all, by an epidemic among the cattle, which in two years out of the six during which the summary settlement had been in force, had carried off thousands, being particularly severe in the irrigated tracts.

Regular settlem 1854 A

Meanwhile, however, the preliminary operations of a regular settlement had been set on foot, and a new assessment came into force in 1854.

The Rechna Doab settlement, as it was then called, included the present Gujránwála and Siálkot Districts and the two tahsíls of Shakargarh and Shahdarah. It was begun by Mr. Greathed in 1850. On his death, in 1851, Mr. (later Sir Richard) Temple succeeded to the superior charge, and Mr. Edward Prinsep was appointed Settlement Officer of the Siálkot, Pasrúr, Zafarwál and Shakargarh Tahsils. The present Raya Tahsil fell with Amritsar to Mr. Morris. In 1853 Mr. Prinsep received independent charge. In 1854 the new assessments of Zafarwál and Siálkot were announced, and in 1856 the settlement of the whole district was completed. Mr. Morris' report, which covered the Raya Tahsil, was submitted in 1857. Mr. Prinsep was permitted in 1856 to proceed to England and write his report there; but he returned hurriedly after the mutiny to find that all the records were destroyed, and the report was not sent up till 1863. The Bajwát tract in Siálkot originally formed part of the Gujrát District. The first regular settlement was proceeding in this tract under Captain Mackenzie when the operations were stopped by the mutiny. The work was resumed in 1858 and dragged on till 1862, when the last of the new demands were given out by Mr. Macnabb.

The new assessments resulted in a decrease in every tahsil, varying from nearly 2 per cent in Zafarwál to over 24 per cent in Pasrúr. The net decrease over the whole district was 14 per cent. The new demands were paid without much difficulty in Siálkot and Zafarwál, but it was soon evident that the relief given in the other tahsils, and particularly in Raya, was not sufficient. The assessments of Raya were revised by Mr. Blyth, and those of the other four tahsils by Mr. Prinsep himself in 1858-59.

No cesses were imposed along with the summary settlement. These were added in 1854, and amounted to an average of 16 per cent on the Government demand.

Second regular settlem

The assessments of the first settlement were announced for a period of ten years, and expired in the same year in which they received the sanction of Government. Revision operations began in all the five tahsils in 1863, and were brought to a close in 1866. Throughout they were under the charge of Mr. E. Prinsep, with Mr. Leslie Saunders as his assistant. No report of this revision was ever submitted, and the only information extant regarding the principles on which it was carried out is contained in Volume XXXIX of the New Series of Selections from the

Second regular settlement.

Records of the Financial Commissioners' Office. After a considerable amount of discussion the assessments were finally sanctioned for a period of 20 years, with progressive increments which ultimately amounted to a general increase of 5 per cent over the whole district; there was a reduction in Zafarwál of 3·9 per cent, and increases in the other tahsils from ·5 to 13·6 per cent.

Third regular settlement.

The third regular settlement was begun in 1888 under the control of the Deputy Commissioner, Major Montgomery, but the work was really done by Lieutenant Dunlop-Smith (now Lieutenant-Colonel Sir James Dunlop-Smith, K.C.I.E.), and in 1890 the latter officer was given independent charge. The work took over seven years altogether and was completed in 1895. The method of assessment adopted was much the same as that now prevailing, but the produce estimate of half-net assets was prepared for a representative holding of 100 acres instead of for the average area actually harvested. The commutation prices adopted were very low: the outturns were on the whole fairly estimated, but considerable deductions were made on account of crops consumed as fodder and of supposed under-estimates of the area that failed to mature. The soil rates derived from the produce estimates were combined with those deduced from cash and *chakota* rents in the proportion in which each form of rent was actually taken. In dealing with cash rents no attempt was made to eliminate abnormal rates and even nominal rents which consisted merely of the revenue were included. Generally speaking, the data at Captain Dunlop Smith's disposal appear to have been very inaccurate. However, the actual assessment and revenue rates were based on general grounds and the complete knowledge of the district possessed by the Settlement Officer enabled him to arrive at a fair estimate of the comparative capacity of the different circles to bear enhancement of revenue. He was much impressed with the smallness of holdings and his strong sympathy with the people as well as his assessment instructions inclined him to make lenient proposals which were raised by Government in all tahsils.

Captain Dunlop Smith's village inspections were very carefully done and his distribution of the assessment over villages was generally fair so far as their previous fiscal history permitted. The internal distribution of the revenue received due attention, though the Settlement Officer's orders on the subject were not always accurately carried out. Thus what are perhaps the most important parts of a settlement were well done.

The revenue of the whole district was raised by 21 per cent, ranging from 18 per cent in Siálkot to 25 per cent in

Raya. exclusive of cesses, which were taken at Rs. 15-6-8 per cent of the land revenue, and have remained so ever since. Third regular settlement

In the autumn of 1911 the current settlement was commenced by Mr. D. J. Boyd, I.C.S., who completed the work in March 1915, assisted by Mr. H. H. Jenkyns, I.C.S., from November 1912. Fourth regular settlement

The results of the various settlements are summarised below so far as the fixed assessment is concerned :—

Tahsil.	Summary settlement, 1847.	First regular settlement, 1854.	Second regular settlement, 1865.	Third regular settlement, 1892-93.	Fourth regular settlement, 1913-14.
	Rs.	Rs.	Rs.	Rs.	Rs
Zafarwál	2,30,413	2,26,486	2,11,553	2,16 368	2,87,065
Raya	3,37,346	3,03,366	2,63,692	3,31,922	3,94,444
Pasrúr	3,00,963	2,27,967	2,25 518	2,60,831	2,51,393
Siálkot	3,15 316	2,91,172	2,91,489	3 44,[illegible]34	4 06,425
Daska	3,18,611	2,43 592	2,47,973	3,07,[illegible]85	3,81,910
Total District ...	15,02,679	12,92,583 reduced to Rs. 11,83,781 in 1858-59.	12,43,225	15,00,140	17,21,237

Part of the Pasrúr Tahsil was put under a fully fluctuating assessment estimated to yield Rs. 62,000, so that the total assessment of the fourth regular settlement may be taken as Rs. 17,83,237. The new assessments were introduced with effect from the harvests detailed below :—

Daska	... Kharíf 1913.
Raya	... Rabi 1914.
Pasrúr	... Kharíf 1914.
Siálkot	... Rabi 1915.
Zafarwál	... Kharíf 1915.

The period of settlement was fixed at 30 years, except for the canal-irrigated tracts where owing to the fact that conditions had not yet reached stability a ten-year term was sanctioned, with the proviso that after five years, assessments in the Pasrúr Tahsil were to be made on the same principles as in Daska and

Fourth regular settlement.

Raya, namely, on the sown instead of on the matured area. Over Rs. 27,000 of the revenue was deferred for periods of five or ten years and the demand for the first year was further reduced by remissions granted on new wells. The immediate increase only amounted to Rs. 17 per cent, and the final demand to an enhancement of Rs. 21 per cent ; this demand is equivalent to 63 per cent only of the very cautiously estimated full theoretical assessment and absorbs little more than one-tenth of the equally cautious estimate of the total value of the produce, the incidence per cultivated acre being less than Rs. 2 against the average rate of Rs. 1-10-3 in the previous settlement.

There was ample justification for this increase. Captain Dunlop-Smith's assessment was undoubtedly lenient, and though there had during the currency of his settlement been a nominal decrease of three per cent in the cultivated area and of five per cent in the irrigated area, it was clear that the latter was due to a difference in classification, while the number of wells had actually increased by 3,447, and the crops raised were in 1913 of the more valuable kinds. The contraction of cultivation too was the result of the common practice of abandoning land on the margin of cultivation in view of re-assessment, and since measurements were taken much of this area came again under the plough. Moreover, the figures did not take account of the great expansion both of irrigation and cultivation then in progress owing to the introduction of canal irrigation in the Daska and Raya Tahsils. The real rise in prices was also far more than the 35 per cent assumed by the Settlement Officer, as the commutation prices taken for certain crops, *e.g.*, 34 annas a maund for wheat and 80 annas for cotton, were only about half those actually prevailing at the time. These prices have risen again since that date. Communications, though still poor as regards roads, had been much improved by the opening of the Siálkot-Narowál Railway, which it is hoped will soon be extended to Shahdara on the main North-Western line. The pressure of the population on the soil had been reduced by 13 per cent, largely due to extensive grants of land, amounting to nearly 200,000 acres, in the canal colonies. The net profits from these grants must exceed 20 lakhs of rupees annually, and their value in relieving congestion and adding to the prosperity of the parent villages is enormous. The selling value of land had almost doubled since the previous settlement, and cash rents, though taken only on a limited and generally inferior area, were also higher. Though ploughs had decreased owing to emigration, the number of cattle had increased, and the mortgaged area, though still large, had been steadily declining owing

to redemption during the previous ten years. Military service also brings in considerable sums into the district which during the war had over 15,000 men in the Army. These facts all confirm the view that the general standard of prosperty was substantially higher than at the previous settlement, while it was certain that it would continue to rise as irrigation from the Upper Chenab Canal, which had only just commenced, developed in the three tahsils of Daska, Pasrúr and Raya. The profits from rice cultivation in the wide areas of *kallar* land in Raya were already very large.

Fourth regular settlement.

At the previous settlement of 1892 about one-third of the villages had been remeasured on the square system, and in the remainder the maps of 1865 were amended. In 1911 the maps of 1892 were in the preliminary report found to be sufficiently accurate for all revenue purposes, and it was understood that not much remeasurement would be required. Consequently a little over one-half of the villages have not been remeasured since 1865, and the Settlement Officer expressed his regret that it was not decided in the beginning to resurvey all villages which had not been remeasured since 1865, but found that the amended copies of the 1892 maps are a great improvement on their predecessors. Out of the 2,523 estates which the district contains, 564 were completely remeasured either on the square system, or by the aid of traverse stations fixed and plotted by the Survey Department in riverain villages or in the course of *killabandi*; in 29 others there was partial remeasurement and partial map correction, while in 1,930 villages map correction alone was undertaken. A good deal of *killabándi*, as well as partition, had to be done in connection with the introduction of canal irrigation. This work was done under the supervision of Mr. I. C. C. Lal, I.S.O., in 161 out of 178 villages to be irrigated in the Raya and Pasrúr Tahsils, but in 26 of these 161 estates it was confined to the area which was likely to be irrigated and the remaining area was either remeasured or subjected to map revision. The riverain villages of the Ravi and Chenab were traversed by the Survey Department in the winters of 1911-12 to 1913-14 and 131 villages were entirely remeasured by the data thus supplied. The Amritsar scale differs from that employed in Siálkot, and the two systems had to be fitted to each other by altering the Siálkot scale. In the case of land which had emerged from the bed of the river, possession seldom coincided with proprietary right and two sets of fields had to be shown, the one indicating possession and the other the rights of ownership.

Field measurements and mapping.

The standing record of each estate contains the prescribed documents, except that the index of fields forms part of the

The record-of-rights.

The record-of-rights.

volume in which the *jamábandi* is bound and that an alphabetical index has been added thereto. Two copies of the settlement record were made, one for the record-room and the other for the use of *patwárís*: in the case of maps, three copies were made, one for the record-room, one for the tahsil and one on soft cloth for the *patwárís*. In the fire of November 1919 the Sadr record-room was destroyed and copies were then made of the *patwaris'* settlement records and of the tahsil maps. The records of 1865 have, however, been lost for ever to the detriment of tenants who may wish to prove occupancy rights.

Assessment by tahsils; Daska.

In the Daska Tahsil, which is well protected and is prosperous above the average, the assessment absorbed only 69 per cent of the half-net assets and its incidence falls at Rs. 2-3-10 per acre on the cultivated area and at Rs. 2 on the assumed harvested area. The wet rate varies from Re. 1-5-0 to Rs. 3-10-0, dry from Re. 1-0-0 to Rs. 2-0-0. The fixed assessment of canal-irrigated areas was retained intact, and in addition a fluctuating assessment of Rs. 2 per acre was placed upon sown areas. In the event of water-logging near the main canal a completely fluctuating assessment can be substituted on matured areas at Rs. 2-4-0 for *cháhi*, Re. 1-12-0 for *sailáb*, and Re. 1-2-0 for *baráni* lands.

Raya.

The Raya Tahsil is very fertile, as it receives silt deposits from the Degh and Ravi and contains one of the famous Darp circles. The assessment absorbed 67 per cent of the half-net assets and fell at the rate of Rs. 2-1-7 per acre cultivated and Rs. 2-3-3 per acre harvested. The rates vary from Re. 1-7-0 to Rs. 2-14-0 on wet land and Re. 1 to Rs. 2 on *baráni*. For *nahri* the fixed assessment was retained plus a fluctuating assessment averaging Rs. 2 per acre, with a maximum of Rs. 2-8-0 and a minimum of Re. 1-8-0 per acre sown. In the event of water-logging occurring near the Raya branch of the canal, the fixed assessment can be converted into a fluctuating one on matured areas at Rs. 2-8-0 per acre for *cháhi* and *ábi*, Rs. 2-3-0 per *sailáb* and Re. 1-9-0 for *baráni*: this has already been applied to 26 villages on the Ravi from Auliápur downwards, where the river floods held up by the canal bank are apt to cause damage.

Siálkot.

The main difficulties in the Siálkot Tahsil were the smallness of holdings and the decline in the irrigation by *kuhls* in the Bajwát. The assessment represented 58 per cent of the half-net assets and gave an incidence of Rs. 2-0-4 on the cultivated area and Re. 1-14-6 on the crops matured. On wet land it varies from Re. 1-7-0 to Rs. 2-9-0, on *baráni* from Re. 1-2-0 to Re. 1-12-0. For the twelve estates round the city a separate assessment was made mainly on the basis of cash rents. For areas near the canal a fully fluctuating assessment has been provided to be introduced

if water-logging occurs: the rates are for wet land Rs. 2 to Rs. 2-6-0 per acre matured, and on *baráni* Re. 1-9-0. Siálkot.

The cultivated area in Pasrúr was much the same as at the previous settlement and canal irrigation had been introduced on the western side, much of which has since been transferred to Gujránwála District. The assessment absorbed 60 per cent of the half-net assets and gives an incidence of Re. 1-10-11 per acre cultivated and Re. 1-13-6 per acre matured. The irrigated rates vary from Re. 1-7-0 to Rs. 2-4-0 and *baráni* from annas 14 to Re. 1-12-0. The fluctuating system is complete at the following rates:—*cháhi*, *ábi* and *cháhi-ábi* Re. 1-14-0 per acre matured, *nahri* Rs. 2-4-0, *sailáb* Rs. 2, *barani* Re. 1-2-0: it is applied in the Kalar circle and parts of the Dokandi and Charkhri which receive canal irrigation. The Assistant Settlement Officer, Mr. Jenkyns, was given discretion to vary these rates from village to village up to eight annas above or below: the rates were applied for five years to the matured area and thereafter to the sown area and are liable to revision after ten years. Pasrúr.

The Zafarwál Tahsil had improved as regards wells and railway communication, the lack of which had been a great stumbling block to progress in the past. The assessment worked out at Re. 1-13-0 per acre cultivated and Re. 1-14-0 per acre harvested, and absorbed only 51 per cent of the half-net assets. Rates varied as follows:—On wet land Re. 1-10-0 to Rs. 2-12-0: *baráni* Re. 1-7-0 to Rs. 2. Zafarwál.

Protective leases were granted for varying periods according to the cost of making the well, the extra return therefrom and the previous state of the land. For a well made to water land which was previously unirrigated the period allowed was nowhere less than 20 years from the date of construction, and for certain circles it was extended to 30 years. The case of wells made to irrigate land previously irrigated was treated differently in different tracts according to the cost and difficulty of well-sinking, the profit gained thereby, and the incidence of the land revenue. Protective leases.

Enhancements of revenue exceeding 33 per cent were deferred for five years and enhancements exceeding 66 per cent for another five years. Thus Rs. 26,170 revenue was deferred for five years and Rs. 1,106 for ten years, one-third of the former and two-thirds of the latter falling in Raya Tahsil. Progressive enhancements.

Dialluvion measurements and remeasurements have to be made annually in the villages on the Chenab and its branches, and on the Ravi, except in the 26 villages which are under a fully fluctuating assessment. In those 26 villages riverain measurements are made quadrennially. In the tracts affected Dialluvion.

Diluvion. by the Aik, Degh and Basantar streams remeasurement and re-assessment is made every fourth year.

Revenue assignments. Although only 5 per cent of the land revenue was assigned at settlement, the numerous grants made during Mr. Prinsep's settlements brought up the total number of assignments to 1,677—1,300 of which are in favour of village institutions. Careful enquiry was made into the fulfilment of conditions and forty-four grants were resumed for breaches thereof. Endeavours were made to get one assignee appointed as head of each institution and the entry was always made in favour of the institution, with the recipient as guardian thereof for the time being. Since settlement, fifteen life *mafis* worth Rs. 670 per annum were granted for war services, and Rs. 37,730 land revenue was remitted to villages for eight years or ten years, and one *jágír* was created of Rs. 250 per annum.

Suspension scheme. A scheme was prepared at settlement for the guidance of Deputy Commissioners in suspending revenue and in realising arrears of revenue under suspension. In this scheme danger rates are fixed by the figure obtained by raising the incidence of the half-net assets on matured areas by 25 per cent. The results are modified by a consideration of the local condition of the insecure villages. The insecure tracts are noted and also the insecure villages in secure tracts. Unfortunately all Mr. Boyd's village note-books were destroyed in the fire of November 1919, but his scheme is complete in itself and forms an indispensable guide in deciding questions of suspension and remission of land revenue.

SECTION D.—MISCELLANEOUS REVENUE.

Excise. The Excise revenue for 1919-20, including that from liquor, opium, and hemp drugs, amounted to Rs. 1,86,821 working out at annas 3 pie 1 per head of the population. The charges amounted to Rs. 8,745, leaving a net income of Rs. 1,78,576. There is a duty of Rs. 7-8-0 on country spirits and the imported liquor (amounting in 1919-20 to 500 gallons) and certain liquors made in India (amounting last year to 7,300 gallons of spirit and 36,500 gallons of beer) pay duty at tariff rates of Rs. 11-4-0 per gallon for spirits and 4½ annas for beer. The duty on excise opium is now Rs. 27, on hill opium Rs. 13, on *charas* Rs. 24 per seer, and on *bhang* Rs. 6 per maund.

There is one license for cocaine and drugs allied thereto. There is no distillery in the district, supplies of spirit coming from Ráwalpindi and Amritsar. Illicit distillation goes on in the winter in cane-producing areas, especially in villages inhabited by Sikhs, in the Zafarwál tahsil, and by Hindu Játs in the Darp circle of Raya tahsíl. Local stills were abolished in 1899.

Excise.

For every square mile of town there is one liquor shop, and one for every 73 square miles of country. The shops sell sealed bottles for off-consumption only, except six shops in urban areas. For every 100,000 persons there are six urban and three rural liquor shops and the consumption of licit country spirits amounts to 1·70 gallons per 100 persons per annum, besides the liquor which pays duty at tariff rates. The consumption of country spirits has doubled in the last 25 years, the last two years showing a decided increase: the causes are traceable to increased prosperity, to the acquisition of a taste for liquor by soldiers during the War and generally to the decay of old customs and restrictions. In the last 25 years the receipts from foreign liquors have increased by three times and are now at Rs. 5,500, while those from country spirits have gone up 2½ times and stand now at Rs. 1,04,500. The former figure has remained fairly steady during the last 15 years and the latter has doubled in the last two years.

Hemp drugs.

Hemp drugs are imported from the bonded warehouses, and there are now only seven shops against 80 at the time of the last Gazetteer. There is one drug shop for every 1·3 square mile of town and 492 square miles of country, or four urban and ·44 rural shops for every lakh of persons.

The consumption of hemp drugs has decreased by 50 per cent during the last 25 years and amounts to ·12 seer per head per annum. Receipts have increased by 100 per cent in the last 25 years and stand now at Rs. 8,500. The tax on the drug has killed half the consumption and the opportunities for obtaining it are now at a minimum. Smuggling of *charas* through soldiers was detected last year and there is reason to think that it is regularly smuggled from Central Asia *viâ* Malakand.

Bhang grows wild in the Bajwát and is collected under license, and some is imported from Hoshiárpur and Gurdáspur.

Opium.

Opium is nearly all imported from the Excise stores at Gházipur: some comes from the Simla Hills and some is smuggled from Jammu. Afghán opium is not so much smuggled since the Amír raised the tax on the drug. There is some smoking of opium in Siálkot City, but to a very small extent. The number of opium shops has declined in the last quarter of a century from 80 to 29 and the consumption by one-third, standing now at ·12 seer per head. There is now only one shop for every 1·3 square mile of town and 76 square miles of country, or four urban and three rural opium shops for every 100,000 persons. Receipts from opium have more than quadrupled during the last 25 years and now stand at Rs. 68,000, owing to the raising

of the duty. The cultivation of poppy in the district was prohibited in 1909, and the price is now Rs. 40 per seer.

Stamps.

The figures for stamps are given in table 44: those for Judicial-stamps decreased during the period from 1900 to 1906 from Rs. 1,34,933 to Rs. 1,13,393 and since then have shown a steady increase now standing at Rs. 1,64,000. Non-Judicial stamps, on the other hand, have risen from Rs. 71,868 in 1900 to Rs. 1,01,283 in 1918. The high sales of non-Judicial stamps since 1917-18 are principally due to large transfers of immoveable property in the city of Siálkot where trade has expanded suddenly and there is a great demand for houses and business premises.

Registration.

The Registration staff has been described in Chapter III Section A, above. The main features of this branch of the administration are as follows. By far the greater number of registered deeds come under the compulsory clauses of the Act, and there is a tendency to resort less and less to optional registration, owing to the fact that in the case of revenue paying, land, the mutation procedure is enough and has to be done in any case. Since 1901-02 the registration of transfers of immovable property have increased from Rs. 4,000 per annum to Rs. 7,000, while those relating to movable property only amount to Rs. 200. There was a large rise in 1919 owing to the trade boom in Siálkot City, and there is no doubt that the subsequent high range of prices has sent up the mortgages by people with fixed incomes. The value of property alienated in 1920 was 74·8 lakhs, a figure larger than that of 1919, by some 11 lakhs, of which two-thirds was connected with houses and land in urban areas, and only one-third had to do with rural tracts. The Sadr office at Siálkot was luckily not affected by the fire of November 1919, save for a few books of accounts.

Income-tax.

When the Gazetteer was last revised income-tax was collected on incomes as low as Rs. 500. Since 1903 incomes less than Rs. 1,000 and since 1918-19 incomes less than Rs. 2,000 were exempted. Since 1914-15 profits of companies have been taxed.

The total receipts in 1914-15 were Rs. 57,000 and assessments rose as high as Rs. 1,30,000 in 1918. The amount of assessed tax was spread over 1,530 assessees.

The rate of income-tax is graded from five pies to one anna in the rupee by a scale according to income. Income-tax on salaries paid by Government amounted to nearly Rs. 7,000 in 1918-19 and income-tax on interest on securities to Rs. 1,141.

There is at present no super-tax paid in this district, and last year the excess profits duty was assessed in only five cases

amounting to nearly Rs. 24,000. The large rise in assessment in spite of the exemption of incomes less than Rs. 2,000 is an indication of the rising prosperity of the town of Siálkot in particular. Income-ta

SECTION E.—Local and Municipal Government.

District Board.

The District Board consists of 46 members, six of whom are at present officials, 34 are elected, and 6 are nominated by Government. The Deputy Commissioner is Chairman, and the Vice-Chairman is elected by the Board. The official members consist of the Deputy Commissioner, Civil Surgeon, District Inspector of Schools, Revenue Assistant, Tahsíldár, Siálkot, and Tahsíldár, Zafarwál. The Local Boards were abolished in 1917. The income consists of (1) the local rate of 10 pies in the rupee on the land revenue, and this is subject to suspensions and remissions when crops fail, so that it is not an invariable quantity and usually amounts to Rs. 1,70,000; (2) grants from Government which are either ear-marked for education (about Rs. 1 lakh) or given in the form of a consolidated grant of Rs. 25,000, under a system introduced in 1917, with occasional special grants for hospitals, sanitation, road development and school buildings; (3) income from cattle fairs (Rs. 38,000), sale of roadside trees (half a lakh) and grass, ferries and cattle pounds. The annual income has increased since 1895 from Rs. 1,63,000 to Rs. 5,26,600.

The annual expenditure consists of Rs. 20,000 spent on general administration, nearly Rs. 5,000 on cattle-pound establishment, Rs. 3 lakhs on education, nearly Rs. 48,000 on medical, Rs. 41,000 on other minor departments, half a lakh on other miscellaneous subjects, a lakh on public works, and Rs. 15,000 on provident fund.

The Board has recently been compelled to increase the salaries of its servants in accordance with the general rise in prices, and finds some difficulty in maintaining its roads, bridges, schools and hospitals in proper order, with the funds at its disposal. It maintains a paid Secretary, District Engineer and Superintendent of Arboriculture in addition to the subordinate clerks, roads and trees establishment, medical and veterinary staff.

Municipal Governme

Siálkot is a first class and Pasrúr a second class municipality and there are also 13 Notified Areas, as shown in Table 46 of the second volume. It is also proposed to raise the status of Narowál Notified Area to that of a municipality, 2nd class.

Siálkot Municipality. A second class municipality was first formed in Siálkot in 1867. It was raised to first class in 1918. It consists of 22 members, of whom three are *ex-officio* and four nominated, the remaining 15 are elected by ballot. The city is divided into 15 wards. Each ward returns one member. Of the elected members nine must be Musalmans and their wards are specified. The posts of Secretary, Health Officer and Engineer are paid and much honorary work is done by the members. The Deputy Commissioner is the *ex-officio* President, holding office for three years. There are two Vice-Presidents who are annually elected by the members. There are five sub-committees, namely, Finance, Public Works, Sanitary, Education and Water-Works whose members are annually elected. Members hold office for three years. The only form of taxation in force is octroi which is proposed to be converted into a terminal-tax. The other sources of income are town sweepings, *tehbazari* and water-rate. The receipts under different heads for the last five years are shown below :—

Year.	Octroi.	Sale of city sweepings and manure.	Water-rate	Teh-bazar.	Sale of land.	Other items	Total.	Incidence of taxation per head of population.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs. A. P.
1914-15 ...	1,55,258	4806	...	2,694	344	30,520	1,93,622	3 4 0
1915-16 ..	1,56,135	10,785	...	2,921	2,826	86,211	2,5[illegible],878	2 9 3
1916-17 ...	1,68,629	15,508	2,718	3,720	1,144	32,142	2,23,[illegible]61	2 9 11
1917-18 ...	2,03,938	17,674	7,612	5,820	3,148	43,661	2,81,853	3 2 10
1918-19 ...	2,22,197	23,038	8,207	6,305	2,733	49,[illegible]93	3,11,973	3 8 8

The cost of collection is about 8 per cent. of the income and the income from sweepings and manure nearly covers the expenditure on conservancy and lighting.

The expenditure of the last five years is shown as below :—

Years.	Establishment and General Administration.	Tax collection.	Conservancy.	Medical relief.	Education.	Public Works.	Refunds
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1914-15 ...	10,716	18,923	20,097	18,256	9,443	7,377	56,158
1915-16 ...	10,402	21,394	23,380	22,188	24,397	16,694	36,799
1916-17 ...	9,122	18,135	22,127	22,193	26,224	9,307	38,173
1917-18 ...	9,795	17,894	20,975	19,078	26,259	21,440	56,812
191 -19 ...	9,250	18,611	26,673	19,588	26,903	17,482	58,440

Octroi is also levied by the municipal authorities for the Cantonment area, the committee of which receives one-quarter

of the net income from this head. The population according to the last census was 48,595, but has increased very much since then. **Siálkot Municipality.**

The Municipal Water-Works were erected in 1915 at a cost of Rs. 4,75,000. The Drainage Scheme at an estimated cost of Rs. 6 lakhs has been sanctioned by the Government, of which half will be subscribed by the Sanitary Board. The Committee expects to have an electric supply soon. It is proposed to build a new Civil Hospital at a cost of about Rs. 5,00,000 and to found a Zanana Hospital.

Pasrúr.

The Municipal Committee of Pasrúr was constituted in 1885. There are six elected and three nominated members. Formerly the Tahsíldár, Pasrúr, was the *ex-officio* President of the Committee, but since June 1920 a non-official President has been elected, and there is now no *ex-officio* member in this municipality.

A drainage scheme is pending from the last two years and it is expected that it will be taken up in the year 1921-22. Formerly the water-supply was very scanty, but owing to a change in the Degh torrent the wells in the town are now sufficient. The question of metalling the circular road is under the consideration of the Committee.

There are four Municipal Primary Schools in the town, two for boys and two for girls, and a grant-in-aid is given to two Mission Schools. The income and expenditure during the year 1919-20 were as follows :—

	Rs.
Opening balance	3,560
Income	20,364
Expenditure	18,860
Closing balance	5,064

The main sources of income are octroi, *tehbazári*, and rents. The income from octroi rose from Rs. 12,374 to Rs. 15,507, the increase being noticeable under every head of octroi. The population is 7,564 souls according to the census of 1910.

The incidence of taxation was Rs. 1-4-1 per head of population in 1919-20. The hospital and High School are managed by the District Board.

Notified Areas.

Notified Areas.

There are no less than 13 Notified Areas in the district, one of which, Narowál, will probably be converted into a municipality next year: these were all constituted in 1914.

Daska Notified Areas.

The towns of Daska, Jámke, Begowála, Mitránwáli, Bhopálwála, Sahowála and Sambriál are the Notified Areas of Daska Tahsil. The committees consist of from three to six members, all of whom are non-officials except that at Daska the President is the Tahsíldár. The income is derived mainly from house-tax, which has hitherto been calculated at a sum equal to or 50 per cent larger than the pay of the town-watchmen. Incidence of taxation varies from two annas ten pies per head of the population to four annas ten pies. The population varies in the different towns from 3,000 to 6,000. The committees contribute towards the cost of the District Board Schools and at Daska to the hospital also. At Sahowála and Sambriál the seepage from the Upper Chanb Canal has caused a serious rise in the waterlevel, but generally the towns are fairly healthy.

Zafarwál Notified Areas.

In Zafarwál Tahsil there are two such areas, at Zafarwál and Chawinda. These are managed on much the same lines as above; the President of Chawinda is the Tahsíldár, the non-official members numbering five in Zafarwál and four in Chawinda. Taxation varies from four annas to four annas six pies per head of the population, which in the case of Zafarwál is 4,500 and in that of Chawinda 3,600.

Kalaswála Notified Area.

The only Notified Area in Pasrúr Tahsil is Kalaswála, the committee of which consists of four non-official members. Population 4,500, and taxation seven annas one pie per head.

Raya Notified Areas.

In the Raya Tahsil there are three Notified Areas at Narowál, Daúd Khás and Baddomalhi. The Tahsíldár is President of the two latter committees and the remaining members in each case are non-officials. The population varies from 2,800 to 4,500, and direct taxation from seven annas one pie in Narowál and Daúd Khás to one pie at Baddomalhi. The reason for the drop in the rate at the latter town is that the sale of "dharth," or the right to collect weighing-fees on goods sold in the *bazár*, fetches enough to cover the house-tax. This system is prevalent in 10 out of the 13 notified areas in the district and arrangements are now being made for reducing the house-tax permanently in those notified areas in which there is a steady income from the sale of "dharth." Narowál is now being converted into a municipality.

SECTION F.—PUBLIC WORKS.

Roads and Buildings.

The Roads and Buildings Branch of the Public Works Department is organised as follows :—The Superintending Engineer is stationed at Lahore, the Executive Engineer at Lyallpur, the Sub-Divisional Officer at Gujrát, and a Sub-Overseer at Siálkot. The Department carried out boring works at Pasrúr successfully, but the scheme was not completed for lack of funds: at Siálkot the water-works was built in 1915 at a cost of Rs. 75,000 and a large volume of water was obtained : the engines are the best in the Province, save those at Lahore. The Siálkot-Wazírabad road is maintained by the Department, which also constructed the Government High School at Siálkot. There is a scheme for the drainage of Siálkot City which will be carried out by the Public Works Department, and proposals are being framed for a new Civil Hospital to cost nearly five lakhs. The District Courts were burnt in November 1919, the English Office and Record Room being gutted, and these will be re-roofed and raised, a new Record Room being added. The buildings in charge of the Department include—

I.—Land Revenue Buildings—

District Court, Siálkot, containing—

Main Building, Judicial Record Room, Senior Sub-Judge's Court, Bar Room, Treasury building, Chaukidars' quarters and shops.

Tahsils at Siálkot, Pasrúr, Raya, Daska and Zafarwál.

II.—Law and Justice Buildings—

Sessions House at Siálkot, District Judge's Court at Siálkot, and Munsiff's Courts at Daska and Pasrúr.

III.—Cattle-pound at Siálkot.

IV.—Observatory at Siálkot.

V.—Cemeteries at Siálkot and Sambriál.

VI.—Educational Buildings—

Government High School at Siálkot, Boarding-house at Siálkot and Normal School at Siálkot.

VII.—Monuments and Antiquities—

Maqbara Abdul Nabi at Kotli Maqbara and Tibba Jalián at Siálkot.

Roads and Buildings.

VIII.—Supply Houses at—

Badiána, Pasrúr, Ghuenki, Bhallowáli, Daska, Dharam kot, Tatla, Dhamthal, Raya, Miáni, Sambriál, Kulluwál and Phillaura.

IX.—Postal Buildings—

Post Offices at Siálkot and Phillaura.

Irrigation Branch, Public Works Department.

X.- Public Buildings in the District. The Irrigation Department have constructed the Upper Chenab Canal with part of the Nokhar Branch the Raya Branch, and Shahdara and Murídke Distributaries in the district. The Main Line takes out of the River Chenab at Marála and was opened by the Viceroy in 1912. There is a weir which regulates the volume of water let into the canal and that which is allowed to go down the river to feed the Lower Chenab Canal. The Canal has a capacity of 12,000 cusecs and is probably the largest irrigation canal in the world. There is an Executive Engineer and a Sub-Divisional Officer at the Head Works. Marála is a delightful spot where jaded workers from Siálkot can profitably spend week-end holidays, the local amenities including boating, fishing, tennis, and small game shooting, with beautiful views of the river, canal and the hills.

At Bhambanwála the Nokhar Branch takes off to the west and the Raya Branch to the east, and at Mehta Shuja the tail of the latter branch separates into the Shahdara and Murídke Distributaries. The Executive Engineer, Raya Branch, resides at Gujránwála and controls the Sub-Divisional Officer of Raya Sub-Division and the Sub-Divisional Officer of the Shahdara and Muridke Sub-Divisions. The canal has brought much prosperity to the western part of the district, but the irrigated portions have mostly been shorn off to be added to the Gujránwála and Sheikhupúra Districts. The damages caused on the main line by subterranean percolation affects a considerable tract, in which 2,000 acres are at present rendered unculturable and minor damage has been done further afield. Steps are being taken to remedy the evil so caused.

Chapter III G.—Army.

The Garrison.

Normal garrison.

Siálkot Cantonment is a part of the 1st (Ráwalpindi) Indian Division. The sanctioned normal garrison consists of one Battery

Royal Horse Artillery, one Ammunition Column Royal Horse Artillery, one Regiment British Cavalry, one Battalion British Infantry, two Regiments Indian Cavalry, 25th Railway Company Sappers and Miners, two Battalions Indian Infantry, one Cavalry Brigade Mule Corps and Depôt Transport Lines. There are two grass farms with an area of 2,800 acres and a dairy farm of 317 acres, within the Cantonments. About 1,700 acres have also been acquired outside the Cantonments for grass and dairy farms. There are two Station Hospitals for British and Indian Troops, respectively. Normal garrison.

The Cantonment is commanded at present by a Brigadier-General, with his usual staff. There is a Cantonment Committee (of whose members two are Indians) who control an income of about Rs. 90,000 per annum, Rs. 50,000 of which comes from octroi collected by the Siálkot Municipality, and the rest from the proceeds of a house-tax on owners, a dog-tax, a tax on trades and professions, and land-rents, etc., the whole income working out at Rs. 3-2-1 per head per annum. The management is most careful and efficient, but the task of balancing income and expenditure is becoming yearly more difficult owing to the rise of prices and wages. The Cantonment measures over two and-a-half miles in length and one and-a-half in breadth and contains 6,670 acres : it is well laid out with broad straight avenues and gardens, and contains two fine churches and a race-course, with a large Scotch Mission Settlement on the west side and a Convent School.

War History of the Sialkot District.

Although the district played its part during the Wars which preceded the advent of British rule, it was never exploited by British recruiting officers except for Dográs, Labánás and Salehria Rájpúts. It had always been neglected for Ját Sikhs and Punjábi Musalmáns. During the War of 1914—1918 the number of men serving in the Army rose from a little over 2,000 to 15,339. This was some 5,000 men short of the total assigned to the district, but it means that a full division was supplied from the district, and out of the total no less than 13,500 were combatants The district gave 9·2 per cent. of its men of military age : in point of aggregate numbers it stood 16th and in point of percentage of men of fighting age 17th among the Punjab districts. His Honour the Lieutenant-Governor, Sir Michael O'Dwyer, held an informal Darbár at Siálkot in the Ganda Singh High School Hall on the 5th August 1918, an account of which appeared in the *Punjab Gazette* of August 30, 1918. After the destruction by fire War history of the district.

War history of the district.

of the English Office at Siálkot, these printed proceedings furnish almost the only record of the recruiting effort of the district. By the end of June 1918, His Honour pointed out, the figures for recruiting were as follows :—

The Sikhs held the first place : out of 47,038 males they had given 3,528, or 1 in 13. Out of 332,197 males the Musalmáns had given 4,452, or 1 in 75 : out of 134,585 the Hindús had given 1,661 or 1 in 81, of whom over half were Dográs : out of 27,306 the Christians had given 511, or one in 53. Of the Sikhs the Labánás had done best, of the Musalmáns the Rajpúts. His Honour reminded those assembled that Government had given 7,000 squares in the colonies to Siálkot people and a lenient land revenue settlement of 30 years. He pointed to the splendid example of patriotism shown by the fine old veteran Subedar-Major Hashám Khan, of Rupo Chak, Tahsil Zafarwál, who produced over 1,000 recruits from his tribe, the Salehria Rájpúts, and whom Government had gladly honoured with the grant of a *jágír* and two rectangles of land. Among the Sikhs, Sardar Harnám Singh, of Manánwála, set a fine example of individual effort and was granted four rectangles of land. His Honour also cited the example of Mussammat Háko, of Rupo Chak, who enlisted two sons in the Army, and when one was wounded made good the deficit by enrolling her third remaining son—he showed Government's appreciation of her spirit by granting her a square of land.

The Commissioner of Lahore also specially mentioned Jamadár Kásim Khán who assisted his father Subedár Háshim Khán ; Mussammat Hukmi, of Rupo Chak, who enlisted three out of five sons ; of the Dogras, Jagat Singh, Safedposh, Malúk Singh, Zaildár, Moti Singh, Zaildár, and Bishna, Safedposh : of the Labánás, grants of one rectangle were made to Gopál Singh, Ala Lambardár, Jai Singh and Búr Singh, all of Sharífpur, and Mana Singh of Wan Labána.

The Deputy Commissioner was Mr. E. R. Abbott, I.C.S., from the beginning of the War till 1918, and Mr. C. F. Usborne, I.C.S., for the closing period.

Statement No. 1, attached to this brief account, shows the number furnished by each tahsil and tribe, with the figures for casualties. The percentages before the War and at its close, furnished by each tahsíl are as follows : – they show that Zafarwál

tahsíl improved its percentage by five and Daska tahsil by one and-a-half :—

War history of the district.

Tahsil.	Before War.	At close of War.
Siálkot	37%	36%
Zafarwál	15%	20%
Raya	22%	15%
Pasrúr	16%	14·5%
Daska	10%	11·5%

Statement No. II contains a list corrected up to June 30, 1918, of military decorations won by Siálkot men with a description of their heroic acts in many cases. This record shows how individual Siálkot men conducted themselves in the presence of danger and is the most precious part of this history.

Other statements show the names of those who contributed recruits and of those who obtained rewards and honours for War work of all kinds : a list of villages is also given in which *ma'fis* were granted for good recruiting work. The following details are added :—

	Rs.
District contribution to Imperial Indian Relief Fund	46,424
District contribution to St. John's Ambulance Fund	14,043
District contribution to Aeroplane Fund	5,323

The fatal casualties according to the official return were 450.

	Rs.
District contribution to 1st War Loan ..	8,71,408
District contribution to 2nd War Loan ..	8,61,800

Statement No. I.

Showing the number of recruits by Tribes and Tahsils with the figures for casualties.

No.	Tahsil.	No. of men according to census of 1911.	Total of men who served during the war.	SIKH.					
				Jats.	Rajputs.	Labbana.	Other agricultural tribes.	Others.	Total.
1	2	3	4	5	6	7	8	9	10
1	Zafarwal	86,650	3,023	376	...	...	...	38	414
2	Pasrur	95,050	2,223	709	2	182	4	77	1,034
3	Raya	106,681	2,745	877	...	398	...	11	1,286
4	Sialkot	144,761	5,605	747	...	198	7	...	952
5	Daska	95,518	1,743	482	54	1	11	41	589
	Total ...	528,660	15,339	3,251 14 per cent. of males.	56	779 20 per cent. of males.	22	167	4,275

Showing the number of recruits by Tribes and Tahsils with the figures for casualties—continued.

No.	Tahsil.	No. of men according to census of 1911.	Total of men who served during the war.	Musalmans.						
				Jats.	Rajputs.	Awan.	Arain.	Other agricultural tribes.	Others.	Total.
1	2	3	4	11	12	13	14	15	16	17
1	Zafarwal	86,650	3,023	216	1,122	61	62	118	305	1,884
2	Pasrur	95,050	2,223	254	43	8	49	63	408	825
3	Raya	106,681	2,745	177	126	...	59	45	323	730
4	Sialkot	144,761	5,405	558	360	304	148	258	875	2,503
5	Daska	95,518	1,743	254	32	...	35	94	268	683
	Total ...	528,660	15,339	1,459	1,683	373	353	578	2,179	6,625

Showing the number of recruits by Tribes and Tahsils with the figures for casualties—continued.

No.	Tahsil.	No. of men according to census of 1911.	Total of men who served during the war.	HINDU. Jats.	Rajputs.	Other agricultural tribes.	Others.	Total.
1	2	3	4	18	19	20	21	22
1	Zafarwal	86,650	3,023	25	282	11	306	624
2	Pasrur	95,050	2,223	26	2	...	93	121
3	Raya	106,681	2,745	273	...	...	148	421
4	Sialkot	144,761	5,605	292	426	...	1,192	1,910
5	Daska	95,518	1,743	47	11	20	89	167
	Total ...	528,660	15,339	663	721	31	1,828	3,243

Showing the number of recruits by Tribes and Tahsils with the figures for casualties—concluded.

No.	Tahsil.	No. of men according to census of 1911.	Total of men who served during the war.	Other religions.	Killed in action.	Wounded.	Invalided.
1	2	3	4	23	24	25	26
1	Zafarwal	86,650	3,023	101	86	68	5
2	Pasrur	95,050	2,223	243	67	45	56
3	Raya	106,681	2,747	308	110	54	34
4	Sialkot	144,761	5,605	240	121	81	5
5	Daska	95,518	1,743	304	66	37	20
	Total ...	528,660	15,339	1,196	450	285	120

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Statement No. II.

Particular of rewards granted to Indian officers and other Indian ranks of the Sialkot District during the War.

Rank.	Name.	Unit.	Class or tribe.	Village and Tahsíl.	Force in which employed.	Description of act of gallantry performed.	Reward.
1. Sepoy ...	Kora ...	37th Dogras ...	Dogra, Rajput	Rumal, Zafarwál.	Mesopotamia	For conspicuous gallantry and devotion to duty on 5th December 1917. As No. 2 of a Lewis gun team he with his No. 1 charged an enemy trench, capturing five prisoners. When the supply of ammunition failed he moved about fearlessly under fire collecting more from casualties and so kept the gun in action	Indian Order of Merit, 2nd Class.
2. Do. ...	Hazara Singh	20th Punjabis ...	Sikh, Jat ...	Budha Dhola, Raya.	Do.	For conspicuous gallantry and initiative in action on 21st April 1917; when in charge of a Lewis gun, by his skilful handling he was to a great extent responsible for retaking a portion of the enemy's line from which some of our troops had been driven out. He then mounted his gun in the recaptured position and materially assisted in keeping down the fire of the enemy's machine guns maintaining	Ditto.

						his position for the greater part of the day in spite of heavy fire until he was killed. His widow was admitted to the pension of the order with effect from the date of his death.	
3. Lance Dafadar ...	Kirpal Singh	21st Cavalry, F. F. ...	Jat, Sikh ...	Sagarpore, Raya.	Do.	For conspicuous gallantry and devotion to duty on 5th November 1917. During a reconnaisance of the enemy's position he led his patrol with remarkable coolness in the face of heavy fire to within a few hundred yards of the hostile trenches. Throughout the day he remained with his patrol in observation in an advanced and critical position sending back most useful information.	Ditto.
4. Subedar ...	Mula Singh ...	1-90th Punjabis ...	Do. ...	Mirza, Daska	Do.	For conspicuous gallantry and devotion to duty on 28th-29th September 1917. He commanded two platoons and greatly inspired his whole company by his coolness, judgment and initiative. His conduct under heavy fire and in difficult circumstances was most praiseworthy.	Ditto.

Particular of rewards granted to Indian officers and other Indian ranks of the Sialkot District during the War—continued.

Rank.	Name.	Unit.	Class or Tribe.	Village and Tahsíl.	Force in which employed.	Description of act of gallantry performed.	Reward.
5. Naik ...	Magar ...	69th Punjabis (now attached to 2-41st Dogras).	...	Jandiyála, Zafarwál.	Aden ...	On 11th September 1917, when outnumbered by a force of the enemy, for staunchness and determination in carrying out an enveloping movement and great courage in delivering a counter-attack and charge against a superior force which was forced to retreat and to abandon on the ground, four dead and one wounded with four rifles, whom they were trying to remove.	Indian Distinguished Service Medal.
6. Havildar ...	Hira Singh ...	51st Sikhs, F. F. ...	Jat, Sikh ...	Manaka Kote, Siálkot.	Mesopotamia	For conspicuous gallantry and coolness on the 22nd April 1917, when he formed one of a party who with great dash and gallantry assisted in capturing temporarily an enemy battery and when forced to withdraw he assisted to carry in wounded men, all of whom were brought back. During the whole time he and the party were subjected to heavy fire.	Ditto.

7. Bearer ...	Hussain Bakhsh	No. 3 Company, Army Bearer Corps.	Punjabi Musalmán..	Bhigyari, Zafarwál.	France ...	During the period from 5 A.M. on 1st December and 6 A.M. 2nd December 1917, he covered 40 Kilometres between two posts carrying wounded by hand. He responded readily at all times to extra calls upon his assistance and more than once passed and re-passed through an enemy barrage in the execution of his duties. His conduct was a fine example to all and completely deserved the recognition which he was given.	Ditto.
8. Ressaidar ...	Sundar Singh	32nd Lancers ...	Sikh ...	Siálkot ...	Mesopotamia	For conspicuous gallantry and initiative on the 8th April 1917 when sent out with two troops to drive off some of the enemy who had been looting a First Aid Post. On his arrival the enemy, who numbered about 150, withdrew to a ridge some 2,000 yards distant. He was ordered to push on with one troop so as to give covering fire to the second, but with great courage he advanced straight on to the ridge held by the enemy, completely dispersing them.	Ditto.
9. Havildar ...	Pala Singh ...	23rd Sikh Pioneers ...	Mazhbi ...	Do. ...	Egypt ...	For meritorious service and devotion to duty in the field.	Indian Meritorious Service Medal.

Particular of rewards granted to Indian officers and other Indian ranks of the Sialkot District during the War—continued.

Rank.	Name.	Unit.	Class or Tribe.	Village and Tahsil.	Force in which employed.	Description of act of gallantry performed.	Reward.
10. Havildar ...	Narain Singh	23rd Sikh Pioneers ...	Jat, Sikh ...	Dhode, Pasrúr	Egypt ...	For meritorious service and devotion to duty in the field.	Indian Meritorious Service Medal.
11. Do. ...	Abdulla Khan	Burma Military Police, attached 69th Punjabis.	Punjabi Musalmán.	Tíra, Zafarwál	Aden ...	Ditto ditto	Ditto.
12. Sowar (acting Lance Dafadar).	Amar Singh...	6th K. E. O. Cavalry	Jat, Sikh ...	Ugoki, Siálkot	France ...	For consistent devotion to duty in the theatre of war since November 1914.	Ditto.
13. Naik ...	Juggo ...	No. 3 Company, Army Bearer Corps.	Hindu, Jhinwar.	Bábá-ká-Kote, Zafarwál.	Mesopotamia	For meritorious service and devotion to duty in the field.	Ditto.
14. Lance Dafadar...	Makhan Singh	20th D. C. O. Infantry, Brownlow's Punjabis.	Jat, Sikh ..	Jandu, Daska	East Africa ...	Ditto ditto	Ditto.
15. Acting Havildar	Mirza Khan...	Railway Battalion Sappers and Miners.	Punjabi Musalman.	Waghrán, Siálkot.	Do. ...	Ditto ditto	Ditto.
16. Lance Naik ...	Muhammad Khalil.	Ditto ditto	Ditto	Kotli Lohárán	Do. ...	Ditto ditto	Ditto.

17. Kot Dafadar ...	Khushi Ram...	22nd Mule Corps ..	Hindu ...	Jhean, Siálkot	Mesopotamia	For meritorious service and devotion to duty in the field.	Indian Meritorious Service Medal.
18. Jemadar ...	Fateh Din ...	1st Mule Corps ...	Muhammadan	Dogran Kalan, Sialkot.	Do.	For distinguished service in the field.	Croix de Guerre (French).
19. Havildar (now Jemadar).	Narain Singh	47th Sikhs ...	Sikh, Jat ...	Thatala k h i, Daska.	Do.	For conspicuous gallantry and devotion to duty in the field	Indian Order of Merit, 2nd class.
20. Subedar ...	Buta Singh ..	53rd Sikhs, F. F. ...	Jat, Sikh ...	Jamki, Daska	Do.	For conspicuous gallentry on the 7th April 1916, when he applied first aid to a wounded British officer who was lying in an exposed position under heavy shell, machine gun and rifle fire. He assisted in removing him to a less expos d position and succeeded in digging him in there and attended to him until it was possible to remove him after dark, further advance having been stopped by order.	Do.

Particular of rewards granted to Indian officers and other Indian ranks of the Sialkot District during the War—continued.

Rank.	Name.	Unit.	Class or tribe.	Village and Tahsil.	Force in which employed.	Description of act of gallantry performed.	Reward.
21. Havildar (now Jemadar).	Teja Singh ...	1-23rd Sikh Pioneers	Jat, Sikh ...	Ban Bajwa, Pasrúr.	Somaliland ...	(a) For conspicuous bravery in action on the 4th February 1915 at Shimberberrie, Somaliland. He followed Naik Sher Singh to the door of a fort and coolly placed a charge of gun-cotton, arranged fuzes correctly, fired the charge and enabled the demolition to be carried out successfully.	Indian Order of Merit, 2nd class.
					Egypt ...	(b) For distinguished service.	Cross of Karageorge, 1st class with swords (Serbian).
22. Lance Naik (now Jemadar).	Lai Singh ...	24th Punjabis ...	Do. ...	Ghuenke, Siálkot.	Mesopotamia	For conspicuous gallantry at Barijisiyah on the 14th April 1915, as No. 1 on No. 1 Machine gun in carrying his gun into action and firing it for nearly two hours under a devastating fire. He was subequently wounded.	Indian Order of Merit, 2nd class.

23. Subedar ...	Mangal Singh	1-34th Sikh Pioneers	Mazbhi Sikh	Siálkot ...	Do.	For conspicuous gallantry and devotion to duty in the field.	Do.
24. Havildar (then Lance Naik).	Lal Singh ...	35th Sikh Pioneers ..	Jat, Sikh ...	Shah Hussain, Pasrúr.	France ...	Ditto	Do.
25. Havildar ...	Kesar Singh	1-76th Punjabis ...	Jat, Sikh ...	Dera Pir Muhammad, Pasrúr.	Mesopotamia	For very conspicuous gallantry in Mesopotamia on the 15th May 1915, in courageously swimming the Karkheh river, a rapid stream, 150 yards wide, supported by a covering fire, but in the face of a heavy fire from the enemy on the opposite bank.	Do.
26. Sowar ...	Budha Singh	23rd Queen Victoria's Own Light Cavalry.	Do.	Alulal, Raya	Do.	For conspicuous bravery and devotion to duty near Shaiba on the 3rd March 1915 in charging through a body of Arab horsemen to the assistance of Captain Willoughby (killed in action) who was surrounded on all sides.	Do.
27. Havildar ...	Santa Singh ...	58th Vaughan's Rifles F. F.	Do.	Katha Tapa, Daska.	France ...	For conspicuous gallantry and devotion to duty in the field.	Do.
28. Havildar (then Naik).	Kashmir Singh	Ditto	Dogra Rajput	Mirhal, Siálkot	Do.	Ditto	Do.
29. Sepoy ...	Diwan Singh	57th Wilde's Rifles, F. F,	Jat Sikh ...	Panchgaon, Pasrur.	Do. ...	Ditto	Do.

Particular of rewards granted to Indian officers and other Indian ranks of the Sialkot District during the War—continued.

Rank.	Name.	Unit.	Class or tribe.	Village and Tahsil.	Force in which employed.	Description of act of gallantry performed.	Reward.
30. Havildar (then Lance Naik).	Buta Singh ...	59th Scinde Rifles, F. F.	Jat, Sikh ...	Dehar, Raya	France ...	For conspicuous gallantry and devotion to duty in the field.	Indian Order of Merit, 2nd class.
31. Havildar ...	Basawa Singh	1-107th Pioneers ..	Lobana, Sikh	Awan, Raya	Mesopotamia	For gallantry and devotion to duty in the field.	Indian Distinguished Service Medal.
32. Do. ...	Bhagat Singh	Ditto	Do. ...	Shani Atal-garh, Siálkot.	France ...	Ditto	Do.
33. Subedar ...	Karam Singh	128th Pioneers ...	Do. ...	Chhansi Atal-garh, Sialkot.	Mesopotamia	Ditto	Do.
34. Do. ...	Ganga Singh	48th Pioneers ...	Do. ...	Mirzapur, Pas-rúr.	Do.	Ditto	Do.
35. Sepoy ...	Fateh Singh	45th Rattray's Sikhs	Jat, Sikh ...	Lakhan Daska Kachak.	1. France ...	Ditto	1. Do.
					2. Mesopotamia	For distinguished service ...	2. Bronze Medal for Military Valour (Italian).
36. Subedar ...	Kesar Singh	1-54th Sikhs Frontier Force.	Do. ...	Majad ...	Waziristan ...	For gallantry and devotion to duty in the field.	Indian Distinguished Service Medal.

37. Naik ...	Sohan Singh...	57th Wilde's Rifles, F. F.	Jat, Sikh ...	Mangran, Raya	Mesopotamia	For gallantry and devotion to duty in the field.	Ditto.
38. Havildar (now Jemadar).	Indar Singh...	52nd Sikhs, Frontier Force.	Do. ...	Manak, Raya	Do.	For distinguished service and devotion to duty in the field.	Ditto.
39. Jemadar (then Havildar).	Pala Singh ...	29th Punjabis ...	Do. ...	Kalaswala, Pasrur.	East Africa ...	For distinguished conduct and devotion to duty in the field.	Ditto.
40. Lance-Naik (then sepoy).	Hazara Singh	26th Punjabis ...	Do. ...	Jarwal, Siálkot	Mesopotamia...	For gallantry and devotion to duty in the field.	Ditto.
41. Subedar ...	Sher Singh ...	1-34th Sikh Pioneers	Sikh ...	Jamki, Daska	France ...	Ditto ditto	Ditto.
42. Sepoy ...	Labh Singh ...	24th Punjabis ...	Sikh, Jat ...	Manud, Pasrúr	Mesopotamia...	For good services rendered whilst serving with the Expeditionary Force in Mesopotamia.	Ditto.
43. Naik ...	Kharak Singh	Ditto ...	Do. ...	Sihowal, Zaffarwál.	Do. ...	Ditto ditto	Ditto.
44. Sepoy ...	Khazan Singh	Ditto ...	Do. ...	Do.	Do.	Ditto ditto	Ditto.
45. Do. ...	Teja Singh ...	1-21st Punjabis ..	Do. ...	Wirak, Raya	Do.	For gallantry and devotion to duty in the field.	Ditto.
46. Lance Naik ...	Santa Singh .	1-89th Punjabis ...	Do. ...	Bhikiki, Raya	Do.	For distinguished service and devotion to duty in the field	Ditto.
47. Sepoy ...	Mit Singh ...	Ditto ...	Do. ...	Khaka, Raya	Do.	Ditto ditto	Ditto.
48. Do. ...	Badhawa Singh	30th Sikh ...	Do. ...	Jámke, Raya	Do.	Ditto ditto	Ditto.
49. Do. ...	Kirpa ...	37th Dogras ...	Dogra, Rajput	Choroha, Zaffarwál.	Do.	For gallantry and devotion to duty in the field.	Ditto.

Particular of rewards granted to Indian officers and other Indian ranks of the Sialkot District during the War—concluded.

Rank.	Name.	Unit.	Class or tribe.	Village and Tahsil.	Force in which employed.	Description of act of gallantry performed.	Reward.
50. Sowar ...	Buta Singh ...	33 Queen Victoria's Own Light Cavalry.	Jat, Sikh ...	Melowala, Raya.	Mespotamia ...	For gallantry and devotion to duty in the Field.	Indian Distinguished Service Medal
51. Do. ...	Mangal Singh	Ditto ..	Do. ...	Sahowala, Daska.	Do. ...	Ditto ditto ...	Ditto.
52. Jemadar ...	Darbara Singh	Ditto ...	Do. ...	Adamke, Daska	Do. ...	Ditto ditto ...	Ditto.
53. Honorary Jemadar.	Arjan Singh...	6th K. E. O. Cavalry	Do. ...	Ugoke, Siálkot	France ...	Ditto ditto ...	Ditto.
54. Jemadar ...	Allah Rakha	1st King George's own Sappers and Miners.	Musalman ...	Baghal, Siálkot.	Mesopotamia	Ditto ditto ...	Ditto.
55. Kot Dafadar ...	Sundar Singh	4th Mule Corps ...	Hindu Jat, Sikh.	Mananwali, Zafarwál.	Do. ...	For meritorious service and devotion to duty in the field.	Indian Meritorious Service Medal.
56. Naik ..	Makhan Singh	47th Sikhs ..	Jat, Sikh ...	Raib, Raya ...	Do. ...	Ditto ditto ...	Ditto.
57. Sepoy ...	Chamel Singh	40th Pathan ...	Dogra ...	Malagarpur, Siálkot.	East Africa ..	For distinguished service ...	Medal of St. George, 3rd class (Russian).
58. Havildar ...	Dewa Singh	47th Sikhs ...	Jat, Sikh ...	Koteanis, Daska.	France ...	Ditto ditto ...	French Croix de Guerre.
59. Subedar ...	Nathe Khan	22nd Panjabis ...	Rajput Bhatti	Chandarke, Raya.	For recruiting work in India	For recruiting work in India	Khillat and sword of Honour.

Statement No. III (A) (*a*).

List of recipients of rewards prior to Darbar in 1918.

Names.	*Class of reward.*
Sardar Upar Singh, Zaildar, of Kalaswála ...	Silver watch ad Commander-in-Chief's Sanad.
Chaudhri Arjan Singh, Zaildar, of Mangal Ram Chand.	Ditto.
Sardar Sahib Harnam Singh, Honorary Magistrate, Killa Sardar Harnam Singh.	Commander-in-Chief's Sanad.
Chaudhri Kasim Khan, Rupo Chak ...	Ditto.
Sardar Mul Singh of Randháwa ...	Ditto.
Chaudhri Fakir Husain, Zaildar, Marákiwal ...	Ditto.
Lala Moti Shah, Bhabra, Siálkot ...	Ditto.
Chaudhri Moti Singh, Zaildar, Charwa ...	Ditto.
Chaudhri Jagat Singh, Safedposh, Pul Bajuan ...	Ditto.
Mistri Habib-Ullah of Siálkot ...	Ditto.
Chaudhri Shivdev Singh, Lambardar, Ban Bajwa ..	Ditto.
Chaudhri Phango of Phuklian ...	Ditto.
Chaudhri Jahan Khan of Budha Goraya ...	Ditto.
Chaudhri Partab Singh of Mirza Goraya ...	Ditto.
Chaudhri Makhan Singh, Safedposh, Chuhar Chak ...	Ditto.

Statement No. III (A) (*b*).

List of recipients of rewards after Durbar in 1919.

Names.	*Class of rewards*
Lala Hari Ram, Member, Notified Area Committee, Kalaswála.	Commander-in-Chief's Sanad and Silver Watch.
Lala Lal Chand, Sahukar, Chawinda	Ditto.
Kalu Manhas, Lambardar, Village Dungi Zail, Gangwal	Cash Khillat Rs. 100 and Commander-in-Chief's Sanad.
Faiz Ahmad, Safedposh, Kotli Nunan ...	Ditto.
Dial Singh, Sarbrah Zaildar, of Jandiála ...	Ditto.
Rahmat Khan, Zaildar, of Khanawáli ...	Ditto.

Statement No. III (B).

The Gazette of India, Extraordinary Notification, the 3rd June 1918.

The names of the undermentioned have been brought to the notice of the Government of India for valuable services rendered in India in connection with War up to the 4th August 1917 :—

1. Bachittar Singh, Subadar-Major, Pensioner, of Khalilpur.
2. Fakir Hussain, Chaudhri, Zaildar, of Mirákiwal.
3. Hasham Khan, Subedar, Pensioner, of Rupo Chak.
4. Jagat Singh of Kotera.
5. Lachman Singh, Sardar, of Siálkot City.

Statement No. III (C).

List of Honours confered in 1919.

I.—Recruiting Badges—

1. Sardar Sahib Harnam Singh of Mananwála, Honorary Magistrate, Jagirdar and Divisional Darbari.
2. Subedar Hasham Khan of Rupo Chak, late of 58th Vaughan's Rifles.
3. Jemadar Kasim Khan, son of Subedar Hasham Khan.
4. Sardar Upar Singh, Zaildar, of Kaláswála.
5. Sardar Randhir Singh, Sub-Registrar, Daska.
6. Sardar Shivdev Singh of Siranwali, Honorary Magistrate.
7. Bhai Mul Singh, Sahukar, Randháwa.
8. Chaudhri Moti Singh, Dogra, Zaildar, of Charwa.
9. Chaudhri Maluk Singh, Dogra, Manhas, Zaildar, of Gangwal.
10. Chaudhri Jahan Khan, Jat, Zaildar, of Budha Goraya, Tahsil Pasrúr.
11. Chaudhri Fakir Hussain, Awan, Zaildar, of Mirákiwal, Tahsil Siálkot.

II.—Commander-in-Chief's Sanads with Khillats (Robe of Honour) worth Rs. 300—

1. Sardar Sahib Harnam Singh, Mananwála, Honorary Magistrate, Jagirdar and Divisional Darbari.	Also received a recruiting badge.
2. Retired Subedar Hashim Khan, of Rupo Chak, Sufedposh.	Ditto.

III.—Punjab Government Sanads with Khillats worth Rs. 200 each—

1.	Chaudhri Ganda Singh, Uberoi ...	Robe of honour.
2.	M. Ahsan-ul-Haq, Public Prosecutor ...	Ditto.
3.	Risaldar Dhangri, late of 11th Lancers ...	Gold watch.
4.	Sardar Shivdev Singh, Honorary Magistrate of Siranwali.	(Gold watch, also received a recruiting badge).
5.	Bhai Mul Singh, Sahukar, of Randháwa, Tahsil Pasrúr, a Kursinashin.	Ditto.
6.	S. Ghulam Hussain, Kursinashin and landowner, of Bharth.	Gun.

IV.—Khillats for Government Officials—

1.	Chaudhri Sardar Khan, Revenue Assistant...	Khillat Rs. 300.
2.	Pandit Kundan Lal, Sub-Judge ...	Ditto.
3.	B. Kanshi Ram, Extra Assistant Commissioner.	Ditto.
4.	Pandit Shambu Nath, Tahsildar, Siálkot ...	Khillat Rs. 200.
5.	Mian Basheshar Singh, Assistant District Recruiting Officer.	Do. Rs. 200

V.—Commander-in-Chief's Recruiting Sanads and Khillats worth Rs. 200.

1.	Punjab Singh, a Dogra, Lambardar of Jarwal, Zaffarwal Tahsil	Gun.
2.	Inayat Ullah, son of Mansabdar, Lambardar of Dharag Miana, Raya Tahsil	Do.
3.	Mr. Caleb, Master in Scotch Mission School Siálkot ...	Do.
4.	Akbar Khan, son of Bhago Khan, Patwari, of Rupo Chak, Salahria by caste	Do.

VI.—War Loan Sanads, 2nd War Loan—

(1) Government of India Sanad (1).

1. Rai Bahadur Lala Gian Chand, Vice-President.

(2) President, War Loan Committee Sanads (6).

1. Rai Sahib Diwan Charan Dass, Treasurer.
2. Lala Moti Shah, Honorary Magistrate.
3. Mir Ibadullah, Sub-Judge.
4. Malik Kadir Bakhsh, Tahsildar, Daska.
5. Malik Ahsan Ullah, late Tahsildar, Pasrúr.
6. Mr. Lincoln, Cantonment Magistrate.

(3) Commissioner's Sanads.

1. Pandit Beli Ram, Pleader, Joint Secretary.
2. Lala Devi Ditta, Bhabra, Siálkot.
3. Sheikh Pir Muhammad of Messrs. Ghulam Kadir and Co.
4. Lala Gokal Chand of the Alliance Bank, Simla.
5. Pandit Mul Raj, President, Notified Area, Bhopálwala.
6. Lala Hushnak Rai, Shahukar, of Bhopálwala.
7. Lala Kanshi Ram, Puri, of Ghartal.
8. Lala Mul Raj, Puri, of Ghartal.
9. Lala Gokal Chand of Kandan Sian, late Honorary Magistrate.
10. Pandit Jhanda Mal, President, Notified Area, Mitránwála.
11. Lala Rala Ram, Pleader, of Pasrúr.
12. Lala Uttam Chand, Muncipal Commissioner, Pasrúr.
13. S. Upar Singh, Rais, Kaláswála.

VII.—Seats in Divisional Darbar—

Subedar Hasham Khan of Rupo Chak.

VIII.—Grants of land.

1. Sardar Sahib Harnam Singh, son of Rai Man Singh, of Kila Sardar Harnam Singh ... ... 4 rectangles.
2. Sardar Randhir Singh, son of Sardar Raghbir Singh Jat, of Kaláswála ... ... 2 rectangles.
3. Retired Subedar Hasham Khan of Rupo Chak ... 2 rectangles.
4. Chaudhri Jagat Singh, Safedposh, of Pul Bajwan 1 rectangle.
5. Chaudhri Jahan Khan, son of Jalal Khan, Zaildar, Jat, of Budha Goraya ... ... 1 rectangle.

Statement No. III (D)

List of civil decorations conferred in 1919.

Name.	Title.	Date.
1. Sardar Harnam Singh	Sardar Sahib ...	1st January 1917.
2. Rai Sahib Lala Gyan Chand, Honorary Magistrate	Rai Bahadur ...	1st January 1918.

Statement No. III (E).

List of Recipients of Sanads, etc., in 1918.

(1) Subedar-Major Bachittar Singh of Khalilpur.

(2) Subedar Hasham Khan of Sialkot.

(3) Sardar Lachhman Singh of Sialkot.

(4) Chaudhri Faqir Hussain, Zaildar, of Mirákiwal.

(5) Jagat Singh of Kotera.

(6) Sardar Randhir Singh of Kaláswála.

(7) Rai Sahib Dewan Charan Das.

(8) Chaudhri Ghulam Mustafa, Zaildar, Dullam.

(9) Chaudhri Sohna Mal, Zaildar, Fatehgarh.

(10) Baba Kirpa Singh, Tahsildar, Záffarwál.

(11) Chaudhri Moti Singh, Dogra, Zaildar, of Charwa, Tahsil Zaffarwál.

(12) Chaudhri Jagat Singh, Dogra Rajput, Safedposh, of Luni, Tahsil Siálkot.

(13) Jemadar Qasim Khan of Rupo Chak, Tahsil Zaffarwál.

(14) Chaudhri Gopal Singh, son of Nihala, of Sharifpur, Tahsil Raya.

(15) Chaudhri Jai Singh, son of Jawahir Singh, of Sharifpur, Tahsil Raya.

(16) Chaudhri Bur Singh, son of Labha Singh, Sharifpur, Tahsil Raya.

(17) Chaudhri Manak Singh, son of Jawala Singh, of Awan Labhana, Tahsil Raya.

(18) Mussammat Hako, widow of Mehr Khan, of Rupo Chak, Tahsil Zafarwál.

(19) Lala Puran Chand.

(20) Chaudhri Jahan Khan, Zaildar, of Budha Goraya.

(21) Faiz Ahmad, Safedposh, of Kotli.

(22) Makhan Singh, Safedposh, of Chak Chuhar.

(23) Hakim, Lambardar, of Mundeki.

(24) Sardar Upar Singh of Kaláswála.

(25) Chaudhri Maluk Singh, Zaildar, of Gangwal.

(26) Chaudhri Mula Singh, Zaildar, of Khakh.

(27) Budhe Khan, Zaildar, of Maharajke.

(28) Sant Ram, Safedposh, of Tahsil Zafarwál.

(29) Chaudhri Fatteh Din, Sarbrah Lambardar.

(30) Chaudhri Muhammad Hussain.

(31) Bhai Gian Singh, Member, Notified Area, Chawinda.

(32) Harnam Singh, Zaildar, of Goindke.

(33) Faiz Ali Khan, Zaildar, of Kali.

(34) Bishna, Safedposh, of Gangwál.

Statement No. III (F).

List of persons granted Life Ma'fis.

No.	Tahsil.	Name of person.	Ma'fi.
			Rs.
1	Sialkot ...	Sheikh Muhammad Hussain, Safedposh, Chitti Sheikhan.	25
2	Do. ...	Pensioner Risaldar Dhangri	50
3	Do. ...	Chaudhri Faqir Hussain, Zaildar, Mirákiwal ...	50
4	Do. ...	Chaudhri Lal Singh, Safedposh, Phuklián ...	50
5	Do. ...	Chaudhri Maluk Singh, Zaildar, Gangwál ...	75
6	Do. ...	Chaudhri Bishna, Safedposh, Gangwál, and his son Jai Singh.	25
7	Do. ...	Chaudhri Makhan Singh, Safedposh, Chuhar Chak	25
8	Do. ...	Chaudhri Hakim Khan, Safedhposh, Gopálpur ...	20
9	Zafarwal ...	Chaudhri Ghulam Mustafa Khan, Zaildar, Dullum.	50
10	Do. ...	Chaudhri Moti Singh, Zaildar, Charwa ...	75
11	Do. ...	Mussmmat Hukmi, wife of Nathu, Salehria, Rupo Chak.	35
12	Pasrur ...	Sardar Upar Singh, Zaildar, Kaláswala ...	75
13	Do. ...	Sardar Shivdev Singh, Honorary Magistrate, Siranwali.	50
14	Do. ...	Chaudhri Shivdev Singh, Pattidar, Ban-Bajwa ...	20
15	Raya ...	Chaudhri Ghulam Mohy-ud-Din, Pensioner Risaldar, Kirto.	15

Statement No. IV.

Recruiters of the Sialkot District who produced 25 or more recruits.

Serial No.	Name of Tahsil.	Name of person and rank.	Caste.	Name of village.	Number of recruits given.
1	Sialkot ...	Sheikh Muhammad Hussain, Safedposh, Chitti Sheikhan.	Sheikh ...	Chitti Sheikhan.	63
2	Do. ...	Pensioner Risaldar Dhangri of Kotha.	Rajput Manhas	Kotha ...	52
3	Do. ...	Chaudhri Jagat Singh, Safedposh.	Rajput Bajju	Pul Bajwan	55
4	Do. ...	Chaudhri Faqir Hussain, Zaildar.	Awan ...	Mirákiwal ...	43
5	Do. ...	Chaudhri Lal Singh, Safedposh.	Rajput Dogra	Phukliân ...	27
6	Do. ...	Chaudhri Maluk Singh, Zaildar.	Rajput Manhas	Gangwál ...	26
7	Zafarwal ..	Subedar Hashim Khan ...	Rajput Salehria	Rupo Chak...	1,000
8	Do. ...	Chaudhri Qasim Khan, Pattidar.	Ditto.	Ditto ...	46
9	Do. ...	Chaudhri Ghulam Mustafa Khan, Zaildar.	Jat ...	Dullam ...	40
10	Do. ...	Chaudhri Moti Singh, Zaildar.	Dogra Rajput	Charwa ...	39
11	Do. ...	Chaudhri Punjab Singh, Lambardar.	Ditto.	Jarwal ...	29
12	Do. ...	Mussammat Hukmi, wife of Nathu.	Rajput Salehria.	Rupo Chak ...	3 out of 5 sons.
13	Do. ...	Mussammat Hako, wife of Mehr Khan.	Ditto.	Ditto ...	3 out of 3 sons.
14	Do. ...	Mussammat Begum, wife of Ghulam Nabi.	Ditto.	Ditto ..	Her only son.
15	Pasrur ...	Sardar Uppar Singh, Zaildar.	Jat Bajwa ...	Kaláswála ...	208
16	Do. ...	Sardar Randhir Singh, Sub-Registrar, of Daska.	Ditto.	Do. ...	171
17	Do. ...	Sardar Shivdev Singh, Honorary Magistrate.	Ditto.	Siranwali ...	112
18	Do.	Chaudhri Jahan Khan, Zaildar.	Jat Goraya ..	Budha Goraya	56
19	Raya ...	Sardar Sahib Harnam Singh, Honorary Magistrate.	Jat Man ...	Killa Sardar Harnam Singh.	1,156
20	Daska ...	Chaudhri Faiz Ahmad, Safedposh.	Jat Ghumman	Kotli Nunan	43

Statement No. V.

List of leading benefactors who contributed towards the various funds :—

	Rs.
S. S. Harnam Singh of Killa Sardar Harnam Singh ...	2,820
Chaudhri Ganda Singh, Uberoi	1,500
Lala Brij Lal and R. S. Gian Chand	1,000
Messrs. Incha Ram, Bankers	500
S. Shivdev Singh, Siranwali	1,000
Havildar Hakim Singh	500

Statement No. VI.

List of persons who subscribed Rs. 5,000 or above towards the War Loan, 1918, Sialkot District.

Serial No.	Name of Subscriber	Tahsil.	Amount.
			Rs.
1	Sardar Ganda Singh, Uberoi	Siálkot City.	15,000
2	Mahant Harnam Singh	Ditto	7,000
3	Rai Sahib Dewan Charan Dass, Pleader ...	Ditto	11,000
4	Lala Moti Shah, Bhabra, Honorary Magistrate ...	Ditto	7,000
5	Rattan Singh, Hakim Singh	Ditto	7,000
6	Messrs. Aya Ram, Devi Dyal	Ditto	5,100
7	Lala Sawan Mal	Ditto	5,000
8	Pandit Beli Ram, Pleader	Ditto	5,000
9	Rai Bahadar Gian Chand...	Ditto	25,000
10	Lala Gopal Shah, Bhabra	Ditto	5,000
11	Lala Ramji Dass, Contractor	Siálkot Canton-ment.	6,500
12	Shivdev Singh, son of Sahib Singh, Jat Ghuman...	Raya.	5,000
13	Thakar Dass, Pleader	Village Ball, Za-farwál.	5,000
14	Jamait Rai, son of Sant Ram	Ditto	5,000
15	Shivdev Singh, Honorary Magistrate... ...	Siranwáli, Pasrur	15,000
16	Mul Raj, Puri	Ghartal Daska.	5,000
17	Kanshi Ram, Puri	Ditto	5,000
18	Lala Hoshnak Rai of Messrs. Gopal Shah Natha Mal	Bhopalwála.	5,000
19	Pandit Mul Raj of Messrs Bihari Shah Bashi Ram	Ditto	5,000
20	Ganda Mal	Mitranwáli	5,000

Statement No. VII.

Statement of village Remissions of Revenue.

Tahsil.	Village.	Amount actually remitted.
		Rs.
Sialkot ...	Atalgarh	162 per annum for 10 years.
Do. ...	Bicho Bhao	94 ditto ditto.
Do. ...	Gharbi Bhura ...	225 ditto ditto.
Do. ...	Kotli Pathánan ...	148 ditto ditto.
Do. ...	Zinda	79 ditto ditto.
Do. ...	Jhun	81 ditto ditto.
Do. ...	Raja Harpal ...	162 ditto ditto.
Do. ...	Kundan Pore ...	224 ditto ditto.
Do. ...	Lagiwan	83 ditto for 8 years.
Do. ...	Kotli Lohárán ...	143 ditto ditto.
Do. ...	Chanun Asran ...	71 ditto ditto.
Zafarwal ...	Ghakiwal	20 ditto for 10 years.
Do. ...	Dhargal	148 ditto ditto.
Do. ...	Sammonwáli ...	66 ditto ditto.
Do. ...	Rupo Chak	212 ditto ditto.
Do. ...	Pindi Mián Hasan ...	125 ditto ditto.
Do. ...	Nadwál	56 ditto ditto.
Do. ...	Bini Salehrian ...	224 ditto for 8 years.
Do. ...	Dhamla Das wandiwála ...	25 ditto. ditto.
Do. ...	Sauli	66 ditto ditto.
Do. ...	Joia	69 ditto ditto.
Do. ...	Lange	38 ditto ditto.
Do. ...	Masial	116 ditto ditto.
Pasrúr ...	Gujarwáli	287 ditto for 10 years.
Do. ..	Chak Ramdas ...	96 ditto ditto.
Do. ...	Ram Dhindsa ...	89 ditto ditto.
Do. ...	Wandho	471 ditto ditto.
...	Chahar Bhatti ...	360 ditto ditto.

The District Board has also remitted the local rate on these villages.

SECTION H.—POLICE AND JAIL.

Police.

The force is controlled by a Superintendent, at present without a Deputy Superintendent. The strength is six Inspectors, 26 Sub-Inpectors, 95 Head Constables and 586 constables. The upper grades are recruited mainly from residents of the Central Range. The lower grades are recruited almost entirely from the Siálkot and Gujrát Districts, Muhammadan enlistments being in the majority. The higher grades are trained at Phillaur and the lower at Siálkot headquarters.

The distribution is as under:—

Stationed.	*Total strength.*	*Guards and duties.*	*General.*
Head-Quarters ...	371	276	95
Cantonments ...	92	...	92
District ...	250	20	230
Total ...	713	296	417

There are 14 police stations. These, excluding city and cantonment, are divided into three circles under the charge of three inspectors with headquarters at Siálkot Sadr, Pasrúr and Narowál. The City and Cantonments thanas are under the charge of two inspectors.

There are 56 miles of railway in the district. These are policed by a sub-inspector of the railway police whose headquarters are at Wazirabad. The District Police supply constables to assist the supervision of travellers.

There is an armed reserve of two head constables and 20 constables.

The average percentage of convictions to reported cases of all classes for the last three years is 33·9.

Crime.

The average annual total crime reported of all classes for the last three years is 1,877 or one criminal case per 521 head of population.

The low percentage of detection naturally affects the ratio of convictions to reported crime, a certain improvement has occurred of late owing to severer measures taken against members of criminal tribes.

CRIMINAL TRIBES.

There are three settled tribes registered in the Sialkot District under the Criminal Tribes Act (Act 3 of 1911).

(1) Bhats, (2) Pakhiwaras, (3) Sansis.

Under the orders contained in Punjab Government notification No. 65-G-Police, dated 5th January 1917, the following wandering tribes have also been registered under the Act in this district :—

(1) Bengali Sapadas, (2) Barars, (3) Nats, (4) Chhurimars and (5) Baurias.

The attached statement show the total number of the registered members of each tribe and their distribution in 1920 :

Class.			*No. on register.*
Bhats	...	...	146
Pakhiwaras	...	...	326
Sansis	...	...	533
Wandering tribes		...	27

The history of the efforts made to reform the criminal tribes in the Siálkot District is one long record of enthusiasm, lack of continuity, and consequent failure. In 1856 the Judicial Commissioner issued a circular, which empowered District Magistrates to confine certain classes known as "wandering professional thieves" in walled enclosures or kots, and to subject them to other restrictions, including repeated roll-calls during the night. In 1859 a scheme was elaborated in the Sialkot District under which Sansis and Pakhiwaras were so confined, a ticket of leave system was introduced, with whipping as the punishment for breaches of the rules. Land was allotted to them for cultivation and some assistance in the shape of cattle, implements and wells was afforded by Government. Subscriptions were collected from the villages both in cash and kind to enable the would-be agriculturists to live until their first crops matured. Up to 1862 all the reports on these kots spoke of present success and future hope. In the records of 1863 another side of the picture is disclosed. The inmates of the kots did not prove successful cultivators, the nature of the land made over to them required more skill and energy than they could command. The kots were over-crowded and sickness visited them. The death-rate was as high as 14 per cent. per annum for one year, and it was admitted that something akin to starvation had helped to produce these dire results. Various schemes were mooted for

relieving the over-crowding and to supply the unlucky criminal tribesmen with a fair prospect of earning a living by agriculture but none of them matured. In 1867 a Chief Court judgment struck the death-knell of the ticket system, and the restrictions imposed under the 1856 circular were gradually relaxed, till in 1875 the question of rebuilding the walls round the kots was raised, showing that this means of control had also fallen into disuse.

It had already been reported in 1873 that even after an expenditure of over Rs. 25,000 the kots could not support 314 of the families living in them. A suggestion was made to abolish the kot system, and distribute the occupants and that "each district from Ambala upwards should take its proportionate share."

From 1875 to 1880 the restrictions imposed on the registered criminal tribes continued to be relaxed. In the latter year the District Magistrate and District Superintendent of Police, Colonel Montgomery and Mr. J. P. Warburton, revived the kot scheme on something like the original lines. Enclosure walls were rebuilt and efforts were made to provide the criminal tribesmen with a mean of livelihood, *i.e.*, agriculture. These efforts were again defeated by want of suitable land and sufficient funds. The latter records show spasmodic efforts to deal with these unfortunate classes, the result of which may be gathered from the fact that from the criminal administration point of view the conditions recorded in 1856 applied just as well to 1916. It is worthy of note that as far back as 1865 the teaching of industries was suggested as an alternative means of livelihood for those unsuited to agriculture. The idea appears and reappears at intervals but with the exception of a small local effort by the Salvation Army at Kot Mokhal it has remained an idea.

Among the criminal tribesmen living in the kots successful agriculturists have always been very rare exceptions. There are a number of the same classes, who from one cause or another have never been confined in kots, and amongst these the unsuccessful ones have been and are the exceptions.

There are at present six settlements for Sansis, two for Bhats and one for Pakhiwaras:

Sansis.	*Bhats.*	*Pakhiwaras.*
1. Mandianwála.	1. Chak Lala.	1. Mokhal.
2. Goindke.	2. Jhammat.	
3. Jhandu.		
4. Nangal.		
5. Ahdian.		

6. Dhingranwáli (was evacuated and will be re-settled if possible).

The Sansi Settlement at Kots Jhandu and Goindke were made over to the Deo Samaj in the year 1918: the Sansi Settlement at Kot Ahdian to the Salvation Army in 1915, and the Pakhiwara Settlement at Kot Mokhal to the Ahmadia sect in 1917. These religious societies are doing their best to improve the condition of these unfortunates. Land in Kot Ahdian is now canal irrigated, and the criminal tribe settlers have up to the present been persevering agriculturists. Reformatory settlements were established in Amritsar, Montgomery and Gujránwála Districts during the year 1917. A considerable number of Pakhiwaras and Sansis with their families have been transferred to these settlements where they are provided with facilities for earning an honest livelihood. A handbook entitled "The Criminal Tribes of the Siálkot District from 1856-1916" by C. A. Macpherson, Superintendent of Police (printed by the Superintendent, Government Printing, Punjab, Lahore) contains much useful information on the subject.

Since 1917 government has taken more comprehensive action in regard to criminal tribes and a Deputy Commissioner has been appointed especially to deal with them. The kots are now managed well, and steps are being taken to grant occupancy rights to those who have had a clear record of long duration and long leases to the remainder. The problem of overcrowding is also being solved by the settlement of the tribesmen in various canal colonies, in every possible way help is being given to them to run an honest livelihood by agriculture. Some of them have served in the army during the war and done well.

The District Jail is situated near the Police Lines and Courts and there is no sub-jail in the district: prisoners are brought here from Gujrát sub-jail and there is accommodation for 482. There are separate cells for solitary confinement and provision for separation of under-trial prisoners from convicts, youths from adults, and females from males. There are no European quarters. The Civil Surgeon is the Superintendent of the Jail, and there is the usual staff of jailor, assistant jailors, sub-assistant surgeon and warders. The health of the prisoners is generally good. The industries consist of the manufacture by hand of paper, chicks, furniture, oil, munj mats, bán (oakum), cotton durries (carpets), dusters, cloth, tape and newár. These products are generally taken by Government offices. The gross cost of the jail varies Jail.

from Rs. 25,000 to Rs. 32,000 and the profits of industries from Rs. 5,300 to Rs. 8,000; the net cost of maintaining each prisoner amounting to Rs. 60 to Rs. 77 per annum, according to the trend of prices and of the number of prisoners.

SECTION I.—EDUCATION AND LITERACY.

1. Literacy.

The census returns of 1911 are given on page CXXXV of the statistical volume. It is certain that the percentages of literates have increased very much since that date and the improvement since the last revision of the Gazetteer has been immense. In 1911 the percentage of literates to the total population was 3·2, of males 5·3, and of females ·5. The Jains (Bhabras) showed the highest figure, namely, 46·6 for males. The district has advanced so much of recent years in education that the figures of 1911 are really no guide. The scripts used are English, Urdu, Gurmukhi, Hindi in schools, and Lande by traders. There is really very little indigenous education, save in some temples and mosques, but there are many aided schools run by private bodies which obtain liberal grants from the District Board, which is the principal educational agency.

Schools and Scholars.

There are over 26,000 boys and 5,000 girls attending the 325 boys' schools and 104 girls schools. In Siálkot City there are seven high schools and in one of them, the Murray College, youths are given the degree of B.A. There are high schools also at Daska, Pasrúr and Narowál (two). Of these eleven institutions only two are run directly by Government or the Board: the remainder are all sectarian and aided. There are nine Anglo-Vernacular schools, five of which are aided: and sixteen vernacular middle boys' schools with eight others for girls. Primary schools number 262 for boys and 83 for girls.

Normal Schools.

Special Schools.

There are two Government Normal schools at Sialkot, for men and women, respectively, besides training classes for girls attached to the American Mission girls boarding school. Handicrafts are taught to Christian girls by the American Mission at Pasrúr. There are five Árya Megh schools maintained by the Arya Megh Uddhar Sabha, Siálkot, and two schools for Sansis maintained by the Salvation Army at Kot Ahdian (one for boys and one for girls), with two District Board boys' schools for criminal tribesmen at Kot Mandianwála and Chak Lala.

The total expenditure both direct and indirect is given below :— Expenditure.

From Heads.	Direct.	Indirect.
	Rs.	Rs.
Provincial Revenues ...	1,39,570	31,615
District Funds ...	62,037	30,475
Municipal Funds ...	9,058	6,600
Fees ...	1,22,003	8,293
Subscriptions ...	2,410	...
Endowments and Other Sources...	39,687	24,764
Total ...	3,74,765	1,01,747

General remarks.

Within the last ten years great strides have been made in education and the educated classes are now proving very useful in public service and in trades. The policy pursued hitherto has however been too much in the direction of extension of schools, to the neglect of the buildings, equipment and teachers' salaries. Intensive improvements are now to be undertaken as funds permit. The Board spends nearly half its income on education and has neglected its wards and hospitals in consequence.

There are two Urdu newspapers at Sialkot, the Victoria Paper and the Sialkot Paper, issued weekly. Daily papers are imported from Lahore. Other local publications are the Murray College Magazine (English) with books such as the "Tarikh-i-Islam" (by Ghulam Kadir Fasih), "Lughat Firozi" (by M. Firoz Din), "War of Europe and its causes" (by P. Hem Raj) and "Hindu Dharm Darpan" (by Pandit Mul Raj.)

Printing presses.

The printing presses include the following :—

1	2	3
Number.	Name of Press.	Name of Proprietor.
1	Siálkot Machine Press	Pandit Todar Mal.
2	Victoria Paper Press	Rai Bahadur Gian Chand.
3	Samdi Press	M. Abdul Rahman.
4	Kaumi Press	M. Abdul Kavi.
5	Inder Press	Bahadur Chand.
6	City Press	M. Barkat Ali.
7	New Imperial Press	M. Muhammad Din.
8	Hardil Aziz Press	M. Abdul Aziz.
9	George Printing Press	Lala Jamna Parshad.
10	Nakshband Press	M. Ahmad Din.

SECTION J.—MEDICAL.

Hospitals.

Since 1895 the medical activities of the District Board have resulted in the increase of hospitals for indoor patients from three to six, and of those dispensaries which only treat outdoor patients from nine to eleven. These all rank in the third class, and except for the Chawinda dispensary they are all housed in old buildings. The daily average of cases treated has increased, as regards indoor patients; from 25 to 67, and as regards outdoor cases from 710 to 1,287. The number of operations performed in 1919 was 1,481.

There are also the following aided institutions:—

A women's hospital at Siálkot managed by the American Mission, who also maintain a similar institution at Pasrúr: a general hospital of the Church Missionary Society at Narowal, with a women's hospital at the same place, managed by the Zenana Bible Medical Mission.

Vaccination.

The Vaccinating staff are under the Civil Surgeon except in the municipalities. Their number has decreased by two since 1900 and now stands at 12: and the total number of persons vaccinated has declined to 25,600 after reaching as high as 43,000 eight years ago. After the epidemic of 1913-14 when 2·4 per 1,000 of the population died from small-pox, there has been a decline in the prevalence of this disease, with a slight rise last year. People still often object to vaccination, and this form of protection is never likely to be popular.

Village sanitation.

Village sanitation has remained where it was 25 years ago except that some villages have paved their streets with bricks, usually with the assistance of the District Board. The larger villages which have been declared notified areas keep a sanitary staff, and so do certain others such as Kotli Loharan and San-Khatra. It is now intended to create a sanitary staff for the rural tracts with a health officer paid by Government and working under the Board.

APPENDIX.

Notes on certain Towns & Villages.

The municipal town of Siálkot is situated on the northern bank of the Aik torrent, upon the edge of the high triangular ridge which extends southwards from the Jammú hills. The city has no enclosing walls. The remnant of a fort on the north side, which is the highest point in the city, affords a grand view of the surrounding country, covered with trees, orchards and cultivation, with the cantonments about a mile and a half off, and the snowy range of the Himalayas in the back-ground. The city is very extensive, and is daily increasing in size, its suburbs stretching in the distance on the east and west sides. Rangpura on the east and Míánápurá on the west are the most important; the former is the seat of the paper manufacture for which Siálkot is famous; about half a mile from the city to the north-east are situated the civil public buildings, *viz.*, the court-house, treasury, jail and police lines. Siálkot town.

Siálkot is a fairly handsome, well built and clean town. Its main streets are wide and open, and either paved or metalled, with good drainage on both sides. Of late years the pavements and drainage in the town have been considerably improved. The principal streets are the Kanak Mundí, running north and south, and the *Bara Bázár* east and west; the former is the grain mart, and the latter contains the shops of all the principal dealers in cloth, jewellery, fruits, &c. The sanitary arrangements are excellent, being facilitated by the elevated position of the town and the natural drainage afforded by the Aik stream on its south and east sides. The water-supply is obtained from the water-works. The principal buildings and shrines of historical interest are :—The fort which afforded shelter to the European inhabitants of cantonments during the Mutiny; it stands on a circular eminence, and is said to have been built by Rájá Sálwan. It was partly dismantled in 1866; at the foot of the mound is a small cemetery containing the graves of those who fell in the Mutiny. There is a temple erected by Rájá Tej Singh, which has a conspicuous spire seen from all sides of the town; attached to the temple is a rest-house for travellers, endowed by the Rájá. The shrine of the first Gúrú Bábá Nának, known as Ber Bábá Nának, is held in great veneration by the Sikhs, and is the scene of a large fair on 1st *Baisakh* (April). The Darbár Báolí Sáhib, a covered well erected in memory of Gúrú Nának, who visited the place on his return from Afghanistan, is also a place of sanctity amongst the Sikhs. Travellers are here entertained by the priest or *mahant* of the shrine. The Muhammadan shrine of Imám-Alí-ul-haq, known as the Imám Sáhib, is of ancient construction, and is a well-built and handsome edifice, said to have been erected by Sháh Daulah; during the Muharram festival a large fair is held here. The tomb of Maulví Abdul Hakím is situated about a mile from the city at Miánápúra, one of the suburbs. The Maulví is said to have been a distinguished scholar of the time of Aurangzeb, and acquired great renown as a teacher. There is a fine large tank on the south-west of the town much resorted to by the people. It is supposed to have been made by the Maulví Abdul Hakím, but had long since fallen into decay, and was restored by the townspeople shortly after the Mutiny with the aid of a Government grant. There is another large bricked tank outside the city on the north-east. The roads from Amritsar, Lahore, Gurdáspúr and Gujránwála converge on the Aik stream which is crossed by one of the famous Sháh Daulah bridges. It is an ancient structure, very well and substatnially built. It has been recently enlarged by another arch being built, The railway station lies to the north of the city close to the fort.

History.

The past history of Siálkot is involved in some obscurity, but it is beyond doubt one of the most ancient cities of the Punjab (see Chapter II). Tradition assigns its foundation, in the first place, to Rájá Sal or Shál, mentioned in the Máhábhárátá as maternal uncle of the Pandu princes; and, secondly, to Sálwan, or Sálíváhánâ, otherwise called Vikramádítyá, father of the hero Rasálú of legendary renown. The latter story is apparently credited by General Cunningham. Sálíváháná was the son of a Yádavá prince, whom General Cunningham supposes to have been expelled from Gájípur (which he identifies with the modern town of Ráwalpindi) by an incursion of the Indo-Scythians. His father having lost his life in battle against the invaders, "the young prince," writes General Cunningham, "founded a new capital at Sálbáhánpúr, which is generally identified with Siálkot." As the same Sáliváháná subsequently defeated the Indo-Scythians in a great battle at Kharor. the date of which, A.D. 78, is fixed as the initial year of the Sáká era founded in honour of the victory, the foundation of Siálkot may, if the above story be true, be placed with some approach to accuracy about the year 65 or 70 A D. Rájá Sálwan was succeeded by his son Rasálú, whose exploits form the subject of countless Punjab legends Rasálú's capital is universally stated to have been at Siálkot, but towards the end of his reign he was involved in wars with Rájá Húdí. popularly stated to have been a Ghakkhar. Being worsted by him in battle, Rasálú was forced to consent to the marriage of his daughter Sháran with the conqueror, who, upon the death of Rasálú, without heirs, is said to have succeeded to the rule of Siálkot. According to a further legend, recorded by Mr Prinsep: "After the death of Rájá Rasálú the country is "said to have fallen under the course of Púrán (brother of Rasálú, who had "become a *fakir*) for upwards of 300 years, lying totally devastated from "famine and incessant plunder." The next that is heard of Siálkot is with reference to the occupation of the country by Rájpút princes of Jammú. This is said to have taken place in Sambat 700, equivalent to A.D. 643. Under the Mughal Emperors the town was the head-quarters of a fiscal district. As to this period of its history, and the subsequent history under Sikh and British rule, see Chapter I. B.

In the centre of the town stands the remains of an ancient fort crowning a low circular eminence, which, in popular belief, is the original structure on Rájá Sálwan. Recent excavations, however, prove that the fort has not if all probability existed for more than 1,000 years. The masonry is not cemented with mortar, and the bricks are for the most part in perfect condition. The outer walls too were apparently built of the fragments of bricks taken from old buildings, and the whole appears to have been re-erected upon the *débris* of an old town, which, falling into decay from the effects of time, had formed a mound, which now rises about 30 feet above the level of the lower streets. There are other similar mounds on the outskirts of the present town. The fort was an ordinary square redoubt, with small bastions, at intervals of about 70 feet. The only object of curiosity discovered in the course of the excavations were the ruins of some old hot-baths, with pipes of solid masonry, the walls of which were in perfect preservation. The area enclosed by the dilapidated walls of the ancient fort is now devoted to a few buildings now used for public purposes, and the last remaining bastion has been demolished. In English memory the fort is inseparably associated with the Mutiny, for it was here that the few European residents took refuge; while just below it a small cemetery contains the remains of those who fell victims to the insurgents.

The town of Daska, called Daska Kalán, is situated 16 miles south-west of Siálkot city. Kot Daska lies about a mile to the north of it, and between them the Gujránwála road runs. Daska town.

Daska is an ancient town; little is known of its previous history. It was probably founded during the reign of the Emperor Sháh Jahán, as it appears from the papers in possession of the kánungos to have been originally named Sháh Jahánábád. According to tradition on Maujá, a Hindú Jat of Mandránwála, village in the Daska tahsíl settled at Daska some 500 years ago, and it is believed that its present name was given to it from the land having belonged to the Dás family, or according to another and more popular account, because the place is situated exactly *das* (10) *kos* from Siálkot, Pasrúr, Gujránwála and Wazírábád. During the Afghán invasion it is said to have been desolated, its inhabitants taking shelter in the mud fort at Kot Daska, but on the ascendancy of the Sikh power it was recolonized by Desráj, a descendant of Maujá. Kot Daska grew up during the period of Sikh rule, being occupied, on account of its possessing a fort, by emigrants from Daska who sought refuge from Sikh oppression.

The town next in importance to Siálkot in the district is Pasrúr. It is an ancient but decayed town, situated about 16 miles to the south of Siálkot on the Amritsar road. The houses are mostly built of brick; some of them belonging to Sikh gentlemen and other local notables, are well built and handsome. There is no city wall. Most of its streets are paved with bricks. It is said to have been founded by a Bájwá Jat, Matiká, son of Bandú, in the reign of the Emperor Bábar. Matiká's *parohit*, or religious preceptor, was a Brahmin named Paras Rám, to whom Matiká at his death gave the town, after whom it was named Parasrúr since corrupted into Pasrúr. It has entirely passed out of the hands of the Bájwá Jats. Pasrúr.

Pasrúr was once a place of considerable size and importance. Traces of its former prosperity remain in and about the town, amongst which is a large tank constructed during the reign of Jahángír. It is now fed by a cutting from the Degh stream. A canal was constructed for the same purpose by Dara Sheko, brother of Alamgír. The remains of this canal as well as those of a bridge, built by Sháh Daula still exist. The shrine of Mián Barkhurdár, a famous Muhammadan saint, is the scene of a great gathering during the Muharram festival. It is said to have been built by Imám Alí-ul-haq, whose shrine is in Siálkot city. To the north of the town is the grave known as Mahr Mangá-kí-márí. It stands on a mound and is held in much repute by the Bájwás. All the members of the tribe who can do so visit this shrine on the occasion of a marriage.

Kila Sobha Singh is situated about six miles to the east of Pasrúr and stands on the left bank of the Degh. It is a fairly large town, built on a high mound, and has a somewhat picturesque appearance. Many of the houses are built of brick, and most of the steeets are paved. It was founded about one hundred years ago by Sardár Bhág Singh, who erected a mud fort and called it after one of his sons, Sobha Singh. It must not be confounded with Kila Súba Singh, a large village also on the Degh, in the same tahsil about 15 miles distant to the south. Kila Sobha Singh.

The town of Zafarwál is situated about 26 miles to the east of Siálkot, on the left bank of the Degh, and on the road to the foot of the low hills Zafarwál.

below Dalhousie. The high road from Lahore to Jammú skirts the east of the town. It was founded, according to tradition, about four centuries ago, and takes its name from one Jáfir Khan, a Bájwá Jat. But the proprietors are now Deaunián Rájpúts.

There are no objects of antiquarian interest. Zafarwál was the residence of the famous minstrel Maya Rám Bhagat, who died some years ago. The town is built in the usual style; most of the houses are of mud; there are a few well-built houses of burnt bricks, and a bázár with a range of shops on either side.

Nárowál.

Nárowál is situated in the Ráya tahsíl, about 10 miles north of Ráya itself, on the high road from Lahore to Jammú. It lies low on the edge of the Darp circle and is very unhealthy. It is the only town of any importance in the tahsíl, and was formerly the head-quarters of the tahsíl. These were removed, however, in 1867 to the village of Ráya. The advent of the railway has raised the status of Nárowál, and it is now likely to expand considerably. There are two high schools and two hospitals. The proprietary body are Bájwá Jat Sikhs, but there is a powerful trading community chiefly Khojás.

List Attached to Map No. 3.

——	Siálkot.	Daska.
1. Tehsíl	1. Siálkot	1. Daska.
2. Post Office... ...	2. Siálkot Cantonment Head Office.	2. Daska, Daska Kalán, Begowála.
	Sialkot Saddar Bazar ...	Bhopalwála, G h ar ta, Jamke.
	" Royal Arty. Bazar...	Alomahar, Kanwanlit, Rajok.
	" Regimental Bazar ...	Sahowála, Sambarial.
	" City, Siálkot Fort...	Wadala, Nuinke.
	" Kanak Mandi ...	
	" Dodarwázá, Chohatra	
	" Kutchery, Rangpura	
	Kotli Loháran, East, Chaprar	
	Kotli Loháran, West, Mihál, Ugoke.	
	Beli Manhásan, Gondal, Marála.	
	Roras, Gohádpur, Murádpur	
	Phuklián, Pul Bájwán.	
3. Telegraph Office ...	3. Siálkot Cantonment Head Office.	3. Daska, Jamke, Sambarial.
	Siálkot City, Siálkot Kutchery	
	Kotli Loháran, West.	
4. Railway Station ...	4. Siálkot, Ugoke, Dalowáli ...	4. Sambarial, B e g o w á l a, Ghartal.
	Sochetgarh ...	Sodhra Kopra.
5. Primary Schools combined with village Post Office.	5. Adamdaráz, Jaurian, Najwál	5. Adamke, Baddoke, Kopra,
	Chanunmom, Gangwál ...	Bambanwála, Dhamoke, Wan Gojra, Dhidowáli, Dhilam Balugan.
	Chithi Sheikhán, Fatehgarh	
	Kanpur, Ghvenke, Kotli Amir Ali.	Ghalotian Kalán, Ghalotian, Khurd.
	Kullúwál, Piro Chak, Mirza Goráya.	Jethike, Malkhánwála, Mundeke.
	Partánwáli, R a c h h a r a, Rasulpur.	Saranke.
	Bhagowál, Dhananwáli.	

List Attached to Map No. 3—contd.

	Siálkot.	Daska.
6. Primary Schools for Boys not combined with village Post Office.	6. Ballanwála, Beli Bugre, Gorhi.	6. Daska Katan, Akbar, Begowála.
	Chak Santhal, Dalowáli, Luni.	Kothála, Majra Kalán, Wadála.
	Gobadpur, Gopalpur, Gondal	
	Gunnakalán, Head Marála ..	Bhadewála, Bhola Musa, Ghartal.
	Nadála, Kot Mandianwála,	Bhopalwála, Randhir Goindke.
	Kotli Loháran, East, Marwál	Jaiserwála, Jandu Sahi.
	„ „ West, Mirakiwál.	Lorhiki, Kanian Siáu, Tallhára
	Pathanwáli, Rehang, Roras, Ugoke.	Mitranwáli, Raja Ghamaun.
	Rangpur Saroch, Wadiánwála	Sahowála, Sandhánwála.
	Siálkot-Dharowál Municipal School.	
	Siálkot-Rangpur Municipal School.	
	Siálkot-Hajipura Municipal School.	
	Siálkot-Nekapura Municipal School.	
	Siálkot Mohalla Kashmirian Municipal School.	
7. High Schools ...	7. Siálkot Government ..	7. Daska Scotch Mission.
	„ Scotch Mission.	
	„ American Mission.	
	„ Ganda Singh (Hindu.)	
	„ Khalsa.	
	„ Islamia.	
	„ Arya.	
8. Anglo-Vernacular Middle Schools.	8. Siálkot Cantonment Scotch Mission.	8. Daska District Board.
	Siálkot K. D. Abdul Ghafur	Jamke „ „
	Sialkot Christian Training Institute.	Ghartal „ „
	Addah Mission ...	Bhopalwála „ „
9. Vernacular Middle Schools.	9. Phuklián, Chaprar District Board.	9. Sambarial District Board.

List Attached to Map No. 3—contd.

—	Siálkot.	Daska.
10. Girls' Schools, Middle...	10. Siálkot Mohalla Kalalan Municipal, G. Siálkot Mohalla Kashmirian, U. Siálkot Arya Kanya Patshala, H. Siālkot Khalsa G. Siálkot Girls' Boarding School, Scotch Mission, U. Siálkot Boarding School, American Mission, U.	10. None.
11. Girls' Schools, Primary	11. Siálkot Mohalla Bhabrian, Municipal, H. Siálkot Mohalla Dharowál, Municipal, G. Siálkot Mohalla Wedvean, Municipal, G. Siálkot Mohalla Moree Darwaza, Municipal, U. Siálkot Mohal'a Miánapura, Municipal, U. Siálkot Mohalla Rangpura, Municipal, U. Siálkot Mohalla Pura Nika, Municipal, U. Siálkot Mohalla Hajipura, Municipal, U. Siálkot City Scotch Mission, Municipal, U. Siálkot City American Presbyterian Mission, U. Jaurian-Kotli Lohárau, East, District, G. Piro Chak-Kotli Lohárau, West, District, G. Ugoke-Roras District, H....	11. Daska, Adamke, Jamke, District Board, G. Ghartal, Ghalotián Kalan, District Board, G. Gojra, Jandu Sahi, District Board, G. Begowála, Wadála, District Board, G. Kandrn Sián, Mundeke, District Board, G. Makhanwála, Sahowála, District Board, G. Sambarial, District Board, G. Begowála, Wadála, Jamke, District Board, U. Bhopalwála, Mitránwáli, District Board, U. Sahowála, Sambarial, District Board, U. Bhopalwála, Saranke, District Board, H. Mitránwáli, District Board, H. Daska Mission, U. Daska Putri Patshala, H.

List Attached to Map No. 3—contd.

—	Siálkot.	Daska.
12. Indigenous Schools for boys.	12. Siálkot Mohalla Atari ... " Cantonment ... " " Lalkurti Haripur, Bhagowál, Chak Gillan. Buttár, Mehndarwál, Babl[illegible]la. Dharkalián, Sihoke, Lodhre. Gondal, Bharoke, Phuklián, Bhath[illegible]he.	12. Bharthanwála, Ramke Othian. Thakkarke, Sambarial. Ghalotián Khurd.
13. Government Normal School for men.	13. Siálkot	13. None.
14. Government Normal School for women.	14. Siálkot	14. None.
15. Veterinary Dispensary	15. Siálkot	15. Daska.
16. Rest Houses ...	16. Kullawál, District Board... Siálkot Saddar, Public Works Department. Ghuenke, Police ... Siálkot Cantonment, Civil Phuklián, Civil ... Bhallowáli, " ... Marála, Canal ... Khambaránwála, Canal ...	16. Daska, District Board. Sambarial " " Akbar " " Sambarial, Canal. Bambanwála " Lorhiki "
17. Dispensary, Civil ...	17. Siálkot Civil Hospital ... " Municipal Branch " Railway Dispensary " Jail and Police. Phuklián Dispensary, District Board. Marála Dispensary, Canal.	17. Daska Dispensary, District Board. Sambarial Dispensary, District Board. Wadála Dispensary, District Board.
18. Female Dispensary ...	18. Siálkot Memorial Mission Hospital.	18. None.

Note-
U.=Urdu.
H.=Hindi.
G.=Gurmukhi.

List attached to Map No. 3—contd.

—	Pasrúr.	Zafarwál.
1. Tehsíl	1. Pasrúr	1. Zafárwál.
2. Post Office	2. Pasrúr, Kalaswála, Jodhála	2. Zafárwál, Chawinda, Mundeke.
	Kila Sobha Singh, Satrah...	Sodhreke, Khanpur Syedan, Throh.
	Uddo Fateh	Sankhatra, Philaura, Gadgor.
3. Telegraph Office ...	3. Pasrúr	3. None.
4. Railway Station ...	4. Pasrúr, Kila Sobha Singh ...	4. Chawinda.
	Alipur Syedan ...	
5. Primary Schools combined with village Post Office.	5. Alipur Syedan, Baddo Chida	5. Ainowáli, Badiána Bajra, Chahur.
	Bhaler, Bun Bájwá, Dalleke, Koreke.	Chobara, Dhamthal, Jandiála.
	Budda Goraya, Dhoda, Firozke	Siháwal, Maharajke, Mahloke.
	Noshehra, Kotli Bawa Faqir Chand.	
	Kul Bájwá, Musepur Randháwa.	
	Kila Suba Singh, Saukinwind	
	Siránwáli, Thatha Gulab Singh.	
6. Primary Schools for boys not combined with village Post Office.	6. Amin Shah, Bharang Uchcha	6. Allaher, Bhaghiari, Chhar, Chak Lala.
	Chak Jagat Rai, Gulloke Lala.	Charwa, Depoke Gadgor, Jaistiwála.
	Kalaswála, Jodhála, Khiva Bájwá.	Kapurpur, Kingra, Marára
	Sián, Kotli Muhammad Sadiq, Uchcha.	Mundeke, Philaura, Pindi Amolak.
	Mohammad Wali, Panjgarián.	Tapiala, Ropo Chak, Samo Saini.
	Qazi Bharang, Propi Nagre	
	Ratta Jathol, Pasrúr Serai Victoria.	
	Pasrúr Municipal ...	

List attached to Map No. 3—contd.

—	Pasrúr.	Zafarwál.
7. High Schools ...	7. Pasrúr, District Board ...	7. None.
	Ka'aswála, Arya ...	
8. Anglo-Vernacular Middle Schools.	8. Kalaswála, Khalsa ...	8. Zafárwál, District Board.
	Ghotalian, Ahmadian ...	Chawindá, " "
9. Vernacular Middle Schools.	9. Satrah, Nonar, District Board.	9. Sankhatra Shah Zada, District Board.
	Killa Sobha Singh, District Board.	Khampur Syedan, District Board.
	Sorangián, District Board...	
10. Girls' Schools, Middle ...	10. None	10. None.
11. Girls' Schools, Primary...	11. Pasrúr, Municipal Board, H.	11. Zafárwál, District Board, U.
	" " " , U.	" " " U.
	" Mission, U. ..	Chawinda, " " G.
	Ghotalián, Ahmadian, U. ...	" " " U.
	Budda Goraya, Nonar, District Board, U.	Shahzada, " " U.
	Kila Sobha Singh, Naushehra, District Board, U.	" " " H.
	Kila Suba Singh, District Board, U.	Sankhatra, " " U.
	Ferozke, Randawa, District Board, G.	Mehlowál Sinowal, District Board, G.
	Kalaswála. Satrah, District Board, G.	Sankhatra, District Board, H.
	Kotli Bawa Faqir Chand, District Board, G.	Throh Putri Patshala, H.
	Kila Suba Singh, District Board, G.	
	Nonar, District Board, H.	
12. Indigenous Schools for boys.	12. Pasrúr, Pasrúr, Kalaswála	12. Zafárwál, Arya and Islamia, Hanjli.
	Wahgah, Chuhar Munda, Bhadyar.	Throh, Sair, Chawinda, Abdali.
	Basiwalia, Chichharyali, Jhulki.	Ferozpur Jindrán, Ainonwáli.
	Malomahe, Ghotialián, Night	Jaboke, Chawinda.

List attached to Map No. 3—contd.

	Pasrúr.	Zafarwál.
	Chhangi, Uggo Chak, Chiánwáli.	
	Ghatialián, Kila Sobha Singh.	
13. Government Normal School for men.	13. None	13. None.
14. Government Normal School for Women.	14. None	14. None.
15. Veterinary Dispensary ...	15. Pasrúr	15. Zafárwál.
16. Rest Houses ...	16. Pasrúr, Civil	16. Philaura, District Board.
	Satrab, " ..	Nakhnal, " "
	Kila Sobha Singh	Zafarwal, Civil.
	Koreke, District Board ...	Dhamthal, "
	Mianwáli, Canal ...	Badiana, "
	Maloke, " ...	Maharajke "
17. Dispensary, Civil ...	17. Pasrúr Municipal Dispensary.	17. Zafarwál Dispensary, District Board.
	Kila Sobha Singh, District Board.	Chawinda Dispensary, District Board.
	Kot Mokhal, Mission ...	
	Siránwáli, Canal ...	
18. Female Dispensary ...	18. Pasrúr Memorial Branch Mission Dispensary.	18. None.

Note—
U.—Urdu
H.—Hindi.
G.—Gurmukhi

List attached to Map No. 3—contd.

—	Raya	—
1. Tahsíl	1. Raya.	
2. Post Office... ...	2. Raya, Chandarke Jattan, Narowál.	
	Kakeke, Ghota Fateh Garh, Maddo.	
	Khokhar, Mah o Data, Hachar.	
	Mehta Suja, Ratta Gujrán.	
	Zafarwál Dattan, Aurangabád.	
	Bhuchhar Nangal.	
3. Telegraph Office ...	3. None.	
4. Railway Station ...	4. Manjoke, Narowál.	
5. Primary Schools combined with village Post Office.	5. Auliapur, Laddo Malhi, Chandewál.	
	Ahlulal, Chandeke Rajputan, Daud.	
	Latewál, Hallowál, Gharial Kalán.	
	Jandiála Kalsan, Kala Khatai, Nidoke.	
	Kani Jafarabad, Malokpur, Manak.	
	Maráli, Kila Sardar Harnam Singh.	
	Talwandi Bhindran, Jassar.	
6. Primary Schools for boys not combined with village Post Office.	6. Badhal Chima, Bhuchh, Chakrali.	
	Chabliwála Jatrike, Jiwan Geraya.	
	Kotli Bájwá, Kulla Mandiála, Saharan.	
	Mari Kalán, Mirakpur, Passiánwála.	
	Ratta Piran, Sharifpur, Sidhanwáli.	
7. High Schools ...	7. Narowál Church Mission.	
	,, Khalsa.	

List attached to Map No. 3—contd.

—	Raya.	—
8. Anglo-Vernacular Middle Schools.	8. None.	
9. Vernacular Middle Schools	9. Raya, Bathánwála, District Board.	
	Jassar Ghals Fatehgarh, District Board.	
	Domala, Mirowál District Board.	
10. Girls Schools, Middle ...	10. None.	
11. Girls Schools, Primary	11. Baddo Malhi, District Board, G.	
	Baddo Malhi, District Board, U.	
	Chanderke, District Board, U.	
	Daud, District Board, H.	
	Ditto , U.	
	Jassar, District Board, H.	
	Ditto , U.	
	Malakpur, Narowál, District Board, H.	
	Ghota Fatehgarh, District Board, H.	
	Narowál, District Board, U.	
	Bubak, Narowál, Kot Ahdian, Mission, U.	
12. Indigenous Schools for boys.	12. Kirto, Baddo Malhi, Chanderke, Bhodi.	
	Gulla Mabaran, Ramidian, Khan Khaso.	
	Pakhoke, Dinga, Gharial Khurd.	
	Dharag, Balike, Mayodata, Qiampur.	
	Kandhala, Kakeke, Maddo Kahlwan.	
	Mehar, Khokhar, Narowál, Walleke.	

List attached to Map No. 3—concld.

—	Raya.	—
	Chhota Mehesh, Randhir Naugal.	
	Dhunni Dev, Doungián, Kot Ahdián.	
	Talwandi Kahlwan.	
13. Government Normal School for men.	13. None.	
14. Government Normal School for women.	14. None.	
15. Veterinary Dispensary	15. Raya.	
16. Rest-houses ...	16. Raya, District Board.	
	Hatcher, Ditto.	
	Narowál, Civil.	
	Niddcke, Do.	
	Mehta Suja. Canal	
	Kotti Wirk, Do.	
	Laungwála, Do.	
	Must Chak, Do.	
	Ahdián, Do.	
17. Dispensary, Civil ...	17. Raya, Hatcher, District Board.	
	Narowál, Mission.	
	Mehta Suja, Canal.	
	Kot Ahdián, District Board.	
18. Female Dispensary ...	18. Narowál Dispensary, Mission.	

Note—
U = Urdu.
H = Hindi.
G = Gurmukhi

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